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THE PROFESSOR AS BISHOP

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A bishop gives oversight to those whom the Christian community commits to his care. The person who desires to do this, desires a good work. He takes this oversight not out of compulsive constraint, but voluntary dedication of himself. He does not look upon his task as an opportunity to "lord it over God's heritage" which has been bequeathed to him. He seeks to portray an adequate pastoral image for his flock, worthy of acceptation, identification, and even imitation. He holds his task, not in order to please the flock merely, nor to live his life out in a servile effort to "know what the people want" and give them that. Rather, he holds his task as a means of clarifying what is the good and perfect and acceptable will of the Great Shepherd and of bringing both his and the fellowship of believers' lives into a sacrificial witness to his redemptive grace in Jesus Christ.

Various communions, depending upon their development as secondary institutions in society, have conferred more and more ecclesiastical structure upon the role and function of the bishop. However, the pastoral heart and shepherding image of which I have just spoken is an inalienable continuity of all Christian traditions in their understanding of the

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bishop. In the most rigidly structured tradition the effectiveness and acceptability of a bishop tends to be measured in terms of the presence or absence of the above described shepherdly oversight in a given man who holds the office. In the most non-liturgical, unstructured fellowship of believers, men whose central commitments embody these shepherdly qualities, even when they are laymen and have not even been ordained, nevertheless sustain an overseership that causes those to whom they minister to enter an atmosphere of prayer, a reflective mood of contemplation of the Eternal, and a self-examining mood of personal confession when they encounter these authentic beings. Often these persons sustain a suasive influence in the community which any officially appointed bishop of a high church tradition would feign enjoy.

In the context of this more distinctly pastoral and shepherdly understanding of the meaning of the bishop, I would like to discuss the role of the seminary professor as a bishop. In other words, I am thinking of the bishop in spiritual functional terms rather than in ecclesiastically structural ones. Nevertheless, I am not making a dichotomy of these terms of conversation. Such dichotomies have weakened the inner meaning of the life of bishops in either sense of the term. Rather, I am simply making my own thesis clear, namely, that whereas the seminary professor does not hold the office nor structural position of a bishop, nevertheless, many of the functional realities of being a bishop or overseer of men's persons are inherent in his task as a teacher of theological students. Just what these functional realities are will be described in the body-content of this paper.

The conception of the professor as bishop is not new by any means. In his treatise, *The Idea of a University,* John Henry Newman clearly articulated the distinctly shepherdly nature of the tutorship of professorship. He said that the university is "an Alma Mater, knowing her children one by one, not a foundry, or a mint, or a treadmill."[1]

If the student is to learn the distinctly pastoral thrust of his task, he is more likely to do so in the intense interaction of the professor-student relationship than elsewhere.

A clear focus upon the overseeing functions of the professor in relation to his student is integral and not peripheral, vocational and not avocational, to the professional responsibilities of all professors of theological students. These pastoral functions are not the optional hobbies of a few who happen to teach pastoral care, church administration, religious education or such like. What then are these overseeing functions of the theological professor?

1. The professor and his colleagues inevitably assay a student's potential as a minister as a part of their admissions procedures. Theological edu-

[1] *The English Catholics,* 1850-1950: edited by G. A. Beck; Burns, Oates, London; 1950, p. 249.

cation is obligatory in many instances and in others coercively necessary for ordination. Therefore, the admissions procedures of a theological seminary are destiny-shaping in whether or not the man actually becomes a minister. The seminary faculty functions dynamically in the ecclesiastical call of the minister, whether the professors ever participate formally in an ordination or a bishop's interview. A vital part of academic freedom lies in the autonomy with which a faculty can work in accepting or rejecting students. The lines of decisive authority on this are sometimes blurred by universities who have related divinity schools and by denominations who operate their seminaries independently of universities. For political reasons in either instance, undesirable students can be unloaded upon the faculty or desirable ones can be excluded.

For example, for fourteen years we have had to refuse to admit divorced men who apply for admission to our seminary. The main reason is that they cannot find places of work in the churches upon graduation and in many instances ordaining councils will refuse to ordain them. However, just recently we have been encouraged to take a new look at this group of persons to see if a more pastoral and less legalistic and penal approach to their needs cannot be devised. But in making such decisions, we exercise both the historic functions of the bishop. We carry the rod of authority and the staff of solicitous concern with which both to control and to care for the prospective candidate.

On a much larger scale, the Ministry Study of the Educational Testing Service in which several in this group have assisted epitomizes the concern of theological education with adequate testing, counseling, guidance, and orientation of theological students. This builds empirical experience, validated wisdom, and intelligent concern into the oversight we give to students whom we admit to our seminaries. Likewise, the plumbing analyses of James Gustafson in the book *The Advancement of Theological Education* concerning the motives of theological students for coming to the seminary add to our instruments for effecting this ministry of oversight. Similarly the excellent results of the Conference on Motivation for the Ministry which have been published in mimeographed form and now are being edited into a book by Professor Samuel Southard provide additional technical assistance in our efforts to determine the motivation of men entering our schools.

2. In the second place, the theological student comes to the seminary in many instances as a *pastorless* person. I agree with Professor Liston Pope in his rejection of the idea that the seminary is a psychological clinic set up to treat sick students. The seminary is not a clinic or a hospital. It is a school. However, Professor Pope's comment may easily be construed as a half-truth which reflects more of the creeping secularization of the distinctly pastoral responsibility of a theological professor for his student into a contemporary image of a "therapist" who "treats" his students than it does the historically verifiable truth that a professor in

more than a passing manner is bishop into whose hands has been committed the shepherding care of his students. Too many students come to us flayed and cast down from disillusionment and neglect by their pastors. For example, one bit of research was done with 500 of our students at the Southern Baptist Theological Seminary by my colleague, Samuel Southard. Upon their having made a decision to enter the ministry, it was found that less than 10 per cent of the pastors in seven denominations conferred with the theological student about his spiritual discipline upon entering the ministry. Less than 4 per cent gave any Biblical or historical instruction as to the work of the minister. And only 16 per cent had as much as one formal interview with the prospective ministers in their care.[2]

Furthermore, the increased pastoral needs of students who are married have changed the whole character of community interaction and affected the way in which the content of theological education is being heard and appropriated. The extra dimensions of the oversight of the student from a pastoral point of view in that he is married and in the child-rearing phase of his life while he is in school are complex indeed. The professor may well be called upon to do premarital counseling, although he may only rarely perform a wedding ceremony. Likewise, he is burdened to see the reversal of working roles in student families caused when the student relies upon his wife for his economic support. The exclusion of the wife from the educational process lays the groundwork for increasing incompatibility. Often she develops separate interests of her own more in line with the place where she works and the people with whom she works. These two needs for our students have been acute. Consequently, we have established regular group procedures in premarital guidance and also have developed an evening curriculum especially designed for the student's wife. Yet, I must confess, the ones who most need both these group approaches avoid them until an acute crisis thrusts them into individual counseling.

For example, a post mortem on a situation which continued all three years we had a certain student reflects the intensity of the need of students for pastoral oversight while they are students. (The example of Mrs. W. is excluded from script for privileged communication reasons.)

We ask who should be the bishop—the shepherd giving oversight? The counselee herself returned many miles to talk with her husband's professor, whom she had never met but had only heard about through her husband. She said: "We are sheep without a shepherd; and we are real lost."

3. In the third place, the teaching process itself is the central expression of the professor's role as bishop. Even in a free church, non-liturgical tradition such as my own, the one place in our fellowship where the minister's authority is most clearly defined is in the theological classroom. The very savor of his relationship to his students communicates a spiritual over-

[2]Samuel Southard, *The Counseling of Candidates for Church Vocations,* Unpublished Doctoral Thesis, Southern Baptist Theological Seminary, 1954.

sight to the student. The way he handles the common crises of a classroom tacitly conveys an image of the minister which his student carries with him permanently. His side remarks and digressions often are more important than his prepared ones. Cynical comments about colleagues, the leering sneer at denominational or ecumenical concerns, or the use of a student as a victim of one's own misguided humor—these are on the negative side. Or, on the more positive side, the aside sharing of the way he made a decision in a time of personal crisis, the side remark about bodily posture when seated on a public platform, an after-the-class clarification of a misunderstood remark in the class period, or the during-the-class "covering" for a student who had inadvertently lost control of his emotions for a moment—these more or less pre-conscious happenings in the tacit drama of the classroom either make or break the professor as a bishop in relation to his students.

The best Biblical prototype for the professor as a bishop I have been able to find has been Barnabas, the "son of encouragement." He was the teacher of a new convert to the Christian faith who learned more about Christian love from Barnabas than even the 13th chapter of I Corinthians which he later wrote could convey. Even when the Church at Jerusalem, with solid justification, rejected Paul, Barnabas stood by as his sustaining bishop. It was Barnabas later who found him again in Tarsus and involved him in the church at Antioch. Similarly, the theological professor is the only anchor-person in the life of some theological students who have by reason of their education become what the anthropologists call "marginal men." Their Christian experience and their education often have served to take them beyond the pale of acceptance of their home communities and religious groups. Yet they are not mature enough to have reached out and developed in a new community that does accept them and in which they can function productively. As a result, the theological seminary and the professor become a cultural "half-way house" for them.

During this transition, the professor as bishop walks the narrow ridge between allowing the student to become overdependent upon him and the seminary environment and prematurely pushing him out into situations in which he is foredoomed to failure. Often further theological education in another institution meets the need. But even this can become an avoidance of the responsibility to grow up and take a place of productive work. Rather, the person is tempted to become a sort of drifting theological tramp going from school to school, wherever the scholarships are fattest and the work least often supervised and scrutinized by professors who take their overseeing functions seriously.

Notorious among this group are theological graduate students who are permitted to string out their program year after wear with no valid research reason for doing so. Also, the graduate student who has "finished all the requirements for his doctor's degree except his dissertation" is another sadly neglected student whose professor has shirked his "over-

seer" or episcopal duty in demanding that the *in absentia* student measure up to disciplines required of the student in residence.

Recently we have passed a rule in our graduate program that a student will not be permitted to write his dissertation *in absentia* unless his research itself requires that he do so. Furthermore, in our own department we have demanded that graduate students produce their research in written form on a mutually agreed upon system of deadlines. This calls for the exercise of regular supervisory conferences, and no excuse other than illness or bereavement is accepted for having relegated the research to a secondary or tertiary value. The delicate balance between professorial authority and pastoral concern called for in the task of graduate supervision embodies some of the same ingredients of the role and function of the contemporary as well as the classical bishop. However, currently the seminary professor too often allows the false choice between being non-directive and authoritarian to exempt him from his real responsibility to exercise professional leadership and oversight in the life of his students. The end result is that the student is denied the privilege of one of the important things he came to school to get, i.e., the benefit of the professor's maturity and experience.

4. The fourth function of the professor as bishop emerges in his guidance of students in their decisions about the particular place of work to which they will go upon graduation. Furthermore, this does not cease upon graduation. They have a way of turning back to their professors when they move from one place to another in their later life. A student whom I taught one summer calls long distance to "think out loud" about an offer which he has just received. A part of my guidance is that he talk with one of his professors at Yale who knows him and the particular place of service, also. An aggressive and capable Presbyterian minister, a former student of a professor who is now deceased, calls me for guidance concerning further education. His former professor had meant much to him, held me in high regard, and now I was entering into the deceased professor's labors. A former student is graduating from a university with his doctor's degree. However, upon graduation, he turns back to his seminary for emotional support, reflective evaluation, and professional information as to the relative merits or demerits of various positions he is weighing and considering.

The "bishops-ecclesiastical" perform the formal functions, offering the places of work, working out the descriptions of the role and function, raising the budget, even declaring the position open or vacated. But the "bishops-professorial" tend to work within the interior framework of the students' own minds and motivations as they themselves decide to move one way or the other.

Many times this kind of shepherdly oversight of students by professors is necessitated by conflict between them and their officially appointed

bishops and overseers. When the ecclesiastical bishops have rejected or become alienated from the student or former student, the professor must nevertheless sustain his role, stay by the student, and be to him a durable and steadfast friend. Such was Barnabas' responsibility to John Mark. The Apostle Paul could "unload" the young man, and probably with some real justification because of his inability to function in the task that Paul had for him to perform. But Barnabas stood by and sustained Mark, even at the risk of his relationship to Paul. We can thank Barnabas, not Paul, for the vital contribution of Mark, not as a missionary, but as an original research man and author.

Similarly the seminary professor is called upon to stay by men who are in conflict with their peers and superiors in the life of the churches.

5. The seminary professor, in the last place, serves as a bishop in providing a distinctly pastoral image as a professor with whom students may identify. If he sees himself in a distinctly pastoral identity, he will breathe this conception into the being of those students who identify with him. Blizzard's studies of the integrative roles of the minister indicate that only one out of every 250 ministers chose the scholarly image as the integrating role for their task. If, therefore, the seminary professor in his relation to students seeks to push too hard for his own personal scholarly image with which he relates to his colleagues, then he alienates all but a few chosen disciples from the image with which they will have to live and work—namely, that of a pastor.

This is the defect in the "here's-how-I-did-it" approach to teaching. The student must be found where *he* is and *his own* particular potentials discovered and brought into being. He cannot exchange his role as a prophet-pastor-priest for the call to be a genius of some sort, to use S.K.'s criticism of Adler in his book *Authority and Revelation*. The professor on the contrary helps each student to prove his own work, then he has glorying in regard to himself alone and not another. He tends his flock as a good shepherd, encouraging them to strengthen their weakening knees and to lift up their faltering hands and to take heed that no root of bitterness springs up to defile the many.

SOME BASIC CONCERNS FOR THE CLERGYMAN AS A COUNSELOR

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Gone are the days when the Christian minister can in conscience confine his ministerial duties primarily to holding services and preaching the Word of God on Sunday and to making necessary sick calls and general parish calls during the week. In the world of today a multitude of other pressing concerns confront the minister, and not the least of these is the concern to deal on a personal basis with the individual problems which more and more people are bringing to him.

Why do people bring personal problems to the minister? Why not to the psychiatrist? To be sure, countless people *are* seeking psychiatric help for their problems. To some extent this is a fad. To a larger extent it represents human beings in search of some integrating element in their lives. They are finding to an ever greater degree that they are unable to deal alone with the tensions which society today imposes upon the human personality. But there are several reasons why a great many people are now turning to the Church and its ministers for help rather than to specialists in the field of psychiatry. To take the most superficial reason first, time spent with a psychiatrist is financially costly. Added to this fact is the element of time. Psychiatrists are very busy people, and their schedules are usually extremely full. Long periods of waiting are often involved before interviews can be arranged.

A second major reason why many turn to the clergyman with their personal problems is that often these problems need not be dealt with on the deep level on which psychiatrists are trained to work. There are counselors in non-psychiatric fields who are quite adequately trained to deal with personal problems when they do not require the bringing forth and interpretation of unconscious material. Clergymen are just one group among several groups of counselors in this category. There are social workers, industrial personnel consultants, guidance teachers in schools, and the like. For those affiliated in any way with the Church, however, the local parish minister is a natural figure to turn to with personal problems, in the expectation that he will be equipped to deal with them if they do not require psychiatric attention and that, generally speaking, he will be far more readily available than the psychiatrist.

The third—and by far the most important—reason why the clergy are increasingly sought out for help in personal problems is that these problems are coming more and more to be seen as basically religious. That integrating element in personality which is summoned to the resolution and relief of the tensions of society as they impinge upon the individual is seen as something receiving expression in personality but originating from without, as being actualized in interpersonal relationships but dependent upon the more basic relationship of the individual with God. Apart from this integrating element, life becomes disconnected; it loses meaning—and meaninglessness is one of the most insidious of the disrupting forces at work in society today. To be sure, the specifically religious solution to personal problems depends upon removing the psychological roadblocks which may stand in the way of a right relationship with God. And this may well be the work of a psychiatrist if these roadblocks involve intrapersonal conflicts which necessitate a reorientation of unconscious emotions. But, from the Christian point of view, this psychiatric process is simply a part of the whole process of reorientation toward a right relationship with God. As David Roberts has pointed out in *Psychotherapy and a Christian View of Man,* the goal of psychiatry can no longer be held to be simply the adjustment of the individual to his environment. "It also follows," he writes, "that ultimately psychiatry cannot understand its own task aright except within the framework of a Christian view of man and God."[1] The place of psychotherapy within this framework is well stated in a book on the same subject written some years later by Albert Outler:

> . . . the very success of therapy poses a significant question: "After therapy, what?" It is one of the greatest services therapy can render to bring man to a point of raising *this* question seriously, with a positive attempt to seek its answer. Psychotherapy with a Christian orientation would understand both the question and the answer in terms of estrangement and reconciliation."[2]

So it is that the clergyman enters the field as a "counselor" in the total process of reconciliation with which he is pre-eminently concerned. For he it is who must help his people answer the question, "After therapy, what?" He it is who must be ready to counsel the many who come to him with no need of psychotherapy but with nonetheless compelling problems. Seward Hiltner has summed up the task of *pastoral* counseling as follows:

> Pastoral counseling is the endeavour by the minister to help people through mutual discussion of the issues involved in a difficult life situation, leading toward a better understanding of the choices involved, and toward the power of making a self-chosen decision which will be as closely bound up to religious reality as the people are capable of under the circumstances. . . In short, it is the eternal wisdom of the

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[1]Scribner's, New York, 1950, p. 153.
[2]*Psychotherapy and the Christian Message,* Harper's, New York, 1954, pp. 143f.

Christian church going into action in the face of a specific human need.[3]

Just as the other areas in the ministry—as indeed in every profession—require the development of a technique and an awareness of the opportunities and limitations involved, so does the area of pastoral counseling. Granted the overall mission of the Church is the same, as mediated through its various channels; but just as it is true that certain types of sermons and certain techniques of preaching mediate the Word of God most effectively in one given situation and not in others, so in the realm of pastoral counseling there are approaches which are helpful and there are approaches which are not helpful. And what may be right in one situation may be wrong in another. It is therefore vital not only that the minister understand the importance of pastoral counseling in his ministry but that he give serious thought to the way in which he practices it.

Since pastoral counseling, however practiced, involves a relationship in which definite roles are assumed (if only by implication) by counselor and counselee, it is well for the pastor to think through his roles in the parish, both in terms of his everyday relationships with his parishioners and in terms of his counseling relationships proper.

It is essential, in the first place, that the parish minister realize that the nature of his everyday contacts with his people has a definite bearing upon what his effectiveness as a personal counselor will be with these same people. All too often has the person in the pew been heard to remark, "I don't think I could go to the minister with this problem. He just isn't very approachable." Or, "I'm afraid he would be shocked." Or, "Well, I think I had better go see someone else about this. The trouble with our minister is that every time you talk with him, he gets all involved and acts like you have a deep personal problem and says he wants to see you and talk to you more about it. He scares me."

Ordinarily, the parish minister should have little difficulty in blending his roles as priest, preacher, administrator, friend, and all the others, with his role as counselor if he keeps one or two guiding principles in mind which should apply to all his relationships with his people:

The first principle might be stated in one of several ways, such as that the minister must be the mediator of reconciliation, or that the minister must be redemptive in his relationships with people, or that the minister must have an accepting nature. The point in each case is that the minister in himself symbolizes the conscience of the community as the representative of the Church. It is essential that this same conscience-figure *accept* the people whom his ministry reaches. This has nothing to do with condoning or condemning actions; it simply means carrying out one of the central truths of the Gospel—namely, that no human being, no matter how far he may have strayed, is beyond the redeeming love of God. This is sound

[3] *Religion and Health,* Macmillan, New York, 1943, p. 167.

not only Christianly, but also psychologically. A contributor to the Conference on Ministry and Medicine in Human Relationships, held in 1950, has written:

> It has been discovered in psychotherapy in children that the removal of irrational superego prohibitions is more likely to succeed when the parent, who originally imposed the prohibitions, will cooperate with the therapist in their removal. In the case of adults, the minister may symbolize the original prohibitionary authority. He may thus play an important part in freeing the patient from rigid, crippling superego prohibitions. Furthermore, as Jung has said, "The patient does not feel accepted unless the very worst in him is accepted too." If the patient can unburden himself to one who symbolizes the conscience of the community and who accepts the very worst in him, it will mean that he will no longer consider himself estranged from the community.[4]

This last point is very important. *Only* if the pastor truly communicates this accepting nature in his relationships with his flock can he hope to help them in personal counseling. They will not even come to him unless he has this nature.

The second guiding principle I would mention in connection with the minister's general role with his people is really a corollary of the first: The minister should make known adequately the fact that he is glad and willing to see people for individual counseling, but he should not in any way take the initiative away from potential counselees to come to him of their own accord. It is a cardinal principle of counseling technique that the immediate initiative in establishing a counseling relationship must rest with the counselee. The latter must know from the continuing pastoral relationship that he is accepted, loved as a child of God, and can feel free to come and share his feelings with his pastor. This is the point of the first guiding principle mentioned above. But he must also feel perfectly free to come or not to come. To have it otherwise is to violate the sanctity and freedom which God gives each individual and to compromise the principle of perfect acceptance, for it means *non*-acceptance of the individual's decision at the moment and to refrain from seeking counsel. Also, as Rollo May points out, to ask directly a person to come in and talk about his problems "would ruin the interview before it even started, for the transformation of personality occurs only when the individual himself is in readiness for it."[5] Many a young would-be counselor, equipped with all the latest counseling techniques, has scared people away and ruined his chances for helpfulness by being too eager to put his knowledge to work and to bring in the Kingdom in his community single-handed!

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[4] *Transactions of the Conference on Ministry and Medicine in Human Relationships,* held at the New York Academy of Medicine, 2 East 103rd Street, New York 27, New York, May 11, 1950 (Chairman, Frank Fremont-Smith, M.D.), p. 53.

[5] *The Art of Counseling;* Abingdon Press, New York, 1939, p. 126.

We turn next to the counseling relationship proper. What is the role of the pastor in the actual process of counseling? This depends upon the form which the counseling takes, and it is necessary here to describe briefly the principal forms or types or techniques of counseling. Each of them involves the counselor in a different role. The first type is the so-called "exhortative" type. Here the role of the counselor is primarily that of a "father," for the process consists primarily in the giving of advice.

Another type of counseling is referred to as "supportive," and in this the role of the counselor is primarily that of a "friend" who shares the problems of the counselee, offers encouragement, sympathizes, helps to work out solutions, and the like. The "friend" role is thus less authoritative and on a more "man to man" basis than is the "father" role in the exhortative type. To put it in another way, it is less directive.

Moving a step further in the direction away from directivity, we come to "client-centered" or "non-directive counseling. The role of the counselor in this case may better be described in terms of function than in terms of a personal relationship. The counselor here acts as a sort of "mirror," for he seeks to serve as the means by which the counselee may come to see the true nature of his own feelings and their significance. His responses to the remarks of the counselee are of a clarifying sort, so that the feelings generating these remarks are "mirrored" before the counselee, enabling him to sift the realistic from the unrealistic, to stand off and see himself in perspective, to see where emotional growth has been arrested or has taken wrong turns, and the like. A caution is necessary, however, in thus describing client-centered counseling, lest the counselor should seem to be passive or impersonal in his functional role. This is not the case at all. While it is true that the identification made by the counselor with his counselee in this case is not the emotional sort involved in the "father" or "friend" roles, nevertheless there is an identification—an intensely personal one—and it is known as "empathy." The word means, literally, "feeling into," and it describes an identification in which the counselor attempts, as much as lies in him, to cast off his own identity and to so "live within" the counselee that he genuinely and experientially understands and feels the emotions of the latter.

A fourth type of counseling may be mentioned—the "exploratory" or "analytic" type, in which the counselor assumes the role of a "specialist" and seeks to probe the emotions of the counselee, present and antecedent, conscious and unconscious, and to interpret them to him in such a way that he may see them for what they really are. Through the counseling relationship a reorientation of feelings, emotional attachments, attitudes, and the like, takes place so that therapy is accomplished.

It should be noted that a given counseling relationship may involve more than one type of counseling and may therefore cast the counselor in more than one role. In the midst of a non-directive relationship, a specific

question may arise which requires a specific answer and which, to this extent, involves exhortation, or at least giving of information. In another case, what started out to be a supportive relationship, in which, let us say, the pastor has happened upon a personal problem during a parish call and has expressed concern and given support, may develop into a non-directive counseling relationship if further help is sought by the parishioner. Dr. Sando Rado has pointed out, to mention a third instance of changing roles, that there is a characteristic emotional pattern which appears when an individual seeks counsel from his minister. It consists of an unconscious emotional involvement of the parishioner with his minister. "It represents," he says, "the revival of the child's dependency pattern; the child wants to lean on the parent and enjoy the loving care of the parent, which the child imagines to be unlimited."[6] Caution is necessary here lest the minister find himself permanently cast into the role of the devoted parent on the basis of a temporary emotional attitude.

Enough has been said about the matter of counseling roles to indicate their central importance to the clergyman. The nature of his role may determine whether or not a person feels able to come to him and unburden his soul. An understanding of the roles in which different types of counseling cast the minister is essential if the right technique of counseling is to be used in a given situation. If there can be considered to be any one basic concern which should be uppermost in the mind of the clergyman in his various roles with people, it would certainly seem to be the profoundly Christian concern to establish and nurture a redemptive *relationship* with them. William R. Andrew makes the very relevant point that, whereas the concern of the physician is with what he can do *to* the client, the concern of the clergyman is with what he can do *with* the client:

> Indeed, strictly speaking, the contribution of the clergyman is in what he helps the patient to do with himself. When the minister tries to do *for* or *to* the patient he usually finds himself engrossed in a maze of difficulties or completely impotent. But when he asks, "Can I *be* something to this patient, which in turn will help the patient be something more within himself and do something for himself?" he is on the road to making a real contribution.[7]

Here, in the present day, and putting to use the insights of modern psychological research, is the fundamental Christian relationship of love. In the light of such a relationship, the minister will be accepting in his dealings with people. He will be thoroughly approachable and yet not so eager that he violates the freedom and sanctity of the individual. The form and manner of his counseling will aim to meet the needs of the counselee in the light of the Christian Gospel, and his own needs will come second. Ever in the background of his thinking will be the perfect "role" of Jesus Christ as God the Reconciler, Redeemer, and Savior. He will

[6] *Transactions, op.cit.*, p. 37.
[7] *Ibid.*, p. 56.

pray God that somehow, in spite of his human failings, his role may serve to mediate the love of Christ to the people whom his ministry touches.

If one of the major concerns for the clergyman in the technique and practice of counseling is that of the matter of roles, a second major concern is with the phenomenon of "transference." This phenomenon may be defined as the transferring to the therapist or the counselor of feelings or attitudes which were originally directed toward another person. It arises when, in the course of a counseling relationship, the counselee begins to bring forth out of the recesses of his mind past experiences and feelings which were associated with a former relationship. Inevitably, since it is problem areas which are being brought forth for examination, these experiences and feelings are charged with emotion. This emotion, quite beyond the rational control of the counselee, seeks an object at which to be directed, just as it was directed at an object—a parent, sibling, or the like—in the relationship in which it was first generated. It is as if the present counseling relationship represents a recreating of that original relationship. Thus it is that the emotions attendant upon the former relationship can again be experienced and can be transferred to the counselor, who symbolizes the former object of the emotions. However inappropriate this transference may be on the rational level, it is none the less real on an emotional level, and when it occurs it constitutes a definite and recognizable element in the counseling relationship and must be dealt with as such.

It is important to distinguish transference attitudes from transference relationships. The former may be defined as various emotions directed at the counselor during interviews, colored by the fact that they were directed toward another object in a former relationship. Transference of this sort probably occurs in most instances of counseling. Indeed, broadly speaking, such transference commonly occurs in the everyday contacts of people with each other. We have all had the experience of meeting with someone who reminds us in some way of another person. When this occurs we find ourselves transferring emotions and attitudes from the former relationship to the person whom we have now met, however inappropriate many of these may turn out to be when we really get to know this new person.

A transference *relationship,* on the other hand, arises when the emotions transferred to the counselor seem to "find a home," so that, at least temporarily, the emotional involvement which existed in a former relationship appears again in the present counseling relationship. A kind of "relationship within the relationship" develops so that, although the counselor remains as such on the rational level, he becomes on the emotional level, as far as the counselee is concerned, a father, a lover, a mother, a judge, or some other "figure." The difference between this and the transference *attitude* is primarily a matter of degree, and so we find the former sometimes called "deep transference."

Carl R. Rogers, in *Client-Centered Therapy,* raises the interesting

and convincing point that the degree of transference varies according to the type of counseling used. It is most likely to occur in the first place, he says, when a counselee's self-examination brings into awareness material which produces a considerable threat to the organization of the self at the present time. Sensing this threat, the self attempts to turn it away and to project it into someone else. To the extent that this attempt succeeds, a transference relationship of the characteristically dependent type develops. It is most likely to succeed in those types of counseling in which an interpretation of the emotions brought forth by the client is made by the counselor.

> When the client is evaluated and comes to realize clearly in his own experience that this evaluation is more accurate than any he has made himself, then self-confidence crumbles, and a dependent relationship is built up. When the therapist is experienced as "knowing more about me than I know myself," then there appears to the client to be nothing to do but to hand over the reins of his life into these more competent hands.[8]

It is in psychoanalysis that this most frequently happens. Indeed, it is an important part of psychoanalysis to have a transference relationship develop and to use this relationship as a structure within which to carry on the therapeutic process of reorientation of the client's emotional system.

Rogers' main reason for bringing up the subject of transference is to show the almost total absence of its occurrence (in relationship form) in the client-centered type of counseling which he advocates. There are two reasons for its absence: (1) In the client-centered form of counseling, the counselor puts aside as completely as possible the "self of ordinary interaction," as Rogers calls it. When this is done successfully, the counselee's attempts to project upon the counselor feelings of aggression, dependence, and the like, are mirrored back to the counselee as in reality his *own* feelings toward himself. (2) A sense of security is generated in this type of counseling. This security comes from the fact that the counselor in no way interprets, evaluates, or judges these emotions which the client exhibits. He simply accepts them. And since the client senses their acceptance, he is able to handle them and to interpret them himself.

Why is the phenomenon of transference of concern to the clergyman? It is of concern—and of crucial concern—for two reasons: (1) Since the transference relationship, while vital to certain types of therapy, is generally conceded to be one of the most difficult parts of the therapist's work to handle and requires therefore considerable psychiatric training for its successful handling, it is strictly "hands off" for the clergyman in his counseling unless he is also a trained psychiatrist. To feel qualified to engage at all in personal counseling, a clergyman ought to know what transference is—and thus be able to avoid the deep transference of a transference

[8]Houghton Mifflin, Boston, 1951, pp. 214ff.

relationship. (2) Since such a relationship is far more apt to occur in certain types of counseling than in others, it suggests to the clergyman types of counseling which he may use and types which he should avoid. Certainly, from the point of view of transference, non-directive or client-centered counseling would appear to be the preferable sort for a clergyman to use. Psychoanalysis, in which the transference relationship is a central element, would, on the other hand, be absolutely taboo. Other types of counseling, in which some interpretation or evaluation of deep-seated emotions is made, would on this basis, be approached with a considerable degree of caution.

Our criterion of the types of counseling to use and those to avoid is enlarged, however, by a third major concern which I would mention with regard to the clergyman as a counselor, namely, that of the matter of *depth*. Depth refers to the degree to which counseling brings forth material lying "beneath the surface" of the counselee's conscious thinking and emotions. It is related to transference in that, at certain levels of depth, transference (in any significant degree) is absent, while at other levels transference is possible and will occur if certain other conditions obtain (namely, those discussed in the preceding section). We may relate types and degrees of transference to the different levels of depth by means of a table (Table 1). It is necessary first, however, to describe briefly these various levels of depth as they are commonly encountered in counseling.

The following list is a conflation and adaptation of lists appearing in Hiltner's *Religion and Health* and in the report of the Conference on Christianity and Mental Hygiene held in 1938:[9] (1) The level of objective consideration of a problem which is brought by the counselee to the counselor. This consideration may take the form of instruction or advice, whereby the counselor suggests one or more solutions to the counselee, or it may take the form of mutual discussion of the problem. (2) The level of occasional deeper contact, in which a few elements that are below the surface are brought up for examination. At this level, the range of consideration begins to enlarge to include the *person* of the counselee as well as the *problem* which he brings. (3) The level of occasional interpretation, in which the material brought into awareness elicits by its significance (emotional intensity, relevance to the counselee and his apparent problem, etc.) some degree of interpretation or evaluation. (4) The level of frank reexamination of the personality as a whole, with reasons for its nature, etc. (5) The level of deep psychological therapy.

It is generally recognized that the clergyman who has some training

[9]Hiltner, *op. cit.,* pp. 181f. Also *Christianity and Mental Hygiene,* report of the Conference held at Rosemary Hall, Greenwich, Connecticut, Aug. 24-30, 1938, issued by the Committee on Religion and Health, Federal Council of the Churches of Christ in America (Editorial Committee, Seward Hiltner, Otis R. Rice, Webb H. York), p. 32. (Both of these lists are descendants, in turn, of five levels of counseling once listed by Dr. Samuel W. Hartwell.)

in counseling is safe on the first three levels and, on rare occasions, where his training and the circumstances (such as the unavailability of other resources) warrant, the fourth level. On all but the first level, however, some degree of caution must be exercised. It is often difficult, for example, to restrict the counseling relationship to any one clearly defined level, once the level of the involvement of the "person behind the problem" is reached. The counselor must be aware from then on of indications that the depth is becoming "over his head." Another caution in terms of depth which the pastor must be careful to observe is that he does not become involved in dealing with areas in which he himself has "blind spots." Whereas he may be able to offer some help on the objective level with problems with which he may still perhaps be wrestling, when it comes to either making interpretations himself or to accepting and reflecting interpretations made by the counselee as the subtler aspects of such problems unfold, the pastor is likely to be unhelpful and perhaps to do more harm than good.

A third caution concerns the relationship between levels of depth and the degrees and types of transference. It is necessary for the counseling clergyman to see this relationship if he is to be aware of the likelihood of transference and to guard against involvement in a "transference relationship" or "deep transference." This is shown in Table 1. Here "TA" stands for "transference attitude;" "TR stands for "transference relationship"; the numbers refer to the likelihood of occurrence; "0" meaning total absence;[10] "1" meaning slight likelihood of occurrence, etc.

TABLE 1

LEVELS	INTERPRETATION By Counselor	By Counselee
1. Objective consideration	0	0
2. Occasional deeper contact	0	0
3. Occasional interpretation	TR-1	TA-1
4. Frank re-examination	TR-2	TA-2
5. Deep psychological therapy	TR-3	TA-3

We have pointed out the criterion provided by the appearance of transference for determining what types of counseling are permissible to the pastor and what types are to be avoided. On this basis, it was noted that client-centered counseling seemed most preferable, psychoanalysis most to be avoided, and other approaches involving interpretation to be viewed with caution. It has also been suggested that the matter of depth enlarges our criterion, and we proceed now to put the enlarged criterion provided by depth and transference to work and to arrive at a clearer and more comprehensive evaluation of the principal types of counseling. The criterion provided solely by transference limited us to the types in which transference was potentially or actually present. This larger criterion permits us now to classify all the major types of counseling and to evaluate their usefulness for the pastor.

[10]Except in the broad sense, referred to earlier, in which transference occurs frequently in everyday interpersonal relationships.

The exhortative type of counseling clearly falls in the category of objective consideration of problems. No sub-surface material is dealt with and no transference of any significant degree occurs.[11] Thus this type is the "safest" for the counselor in terms of any possible involvement in excessive depth or a transference relationship. The very fact, however, that it does not deal with the "person behind the problem" except in the most superficial manner calls into serious question the wisdom of its use in any situation in which there are indications that there is more *to* the problem and/or *behind* the problem than is suggested by what the counselee actually says. While some people may occasionally come to a counselor with a problem that is purely objective in nature and can be solved by the simple giving of advice, it seems safe to say that more often it is the case that what prompts a person to seek out personal counsel is something more than a superficial concern in something more than a purely objective problem.

The situation is not so simple in the case of supportive counseling. This type of counseling *may* take the form simply of mutual discussion of an objective sort about a problem brought to the counselor. If this is the case, it lies at the top level, involves no transference, and the same advantages and disadvantages may be assigned to it as to exhortative counseling. On the other hand, supportive counseling may easily reach the second level in which the aforementioned dangers of further, possibly excessive, deepening and counselor's "blind spots" become potential hazards. These should not cause trouble, however, if they are recognized and kept in mind. What *can* be troublesome in supportive counseling at this level and what can compromise its effectiveness when it occurs is a dependency relationship which is apt to arise. By definition, this type of counseling involves support, sympathy, encouragement, and the like. And when this process—itself colored with emotional overtones—begins to act upon the counselee at something deeper than the most superficial level, the counselee, if any degree of genuine rapport has been established, almost inevitably starts to become dependent upon the counselor. This is not a transference relationship, for it is not a case of the counselee's transferring unconscious emotions from a previous relation inappropriately to the counselor in the present relationship. Quite the contrary, the dependence emotions directed at the counselor in a supportive counseling situation are entirely "appropriate" (however unhelpful), being elicited (however unwittingly or involuntarily) by the conscious and direct support offered by the counselor. The disadvantages of dependence are obvious. The counselor becomes a "leaning post" or "crutch" rather than the means whereby the inner

[11]In this and in the following types of counseling, discussed here for the second time, we must be clear in distinguishing the "roles" said to be assumed by the counselor in our general discussion of roles (father, friend, mirror, and specialist, respectively) from the "figures" projected onto the counselor by the counselee in the "inner relationship" of deep transference. Only the latter has significance in terms of transference proper.

resources of the counselee can be strengthened. Not only does the latter fail to grow, he is likely to become a frequent client with chronic problems so that valuable counseling time which might be used for the benefit of others is consumed.

Non-directive or client-centered counseling may in some cases remain at the second level of depth, where no interpretation of what is brought forth occurs. More characteristically it involves the third level, and it may run the gamut of the third, fourth, and fifth levels. In cases where it remains at the second level, it bears some comparison to the supportive type of counseling. Take the typical example in which the counselee simply needs to "get something off his chest." No interpretation is indicated other than the obvious fact that some feelings had been "bottled up inside" and needed to be gotten out. Once brought out in the open, these feelings are seen in proper perspective, the inappropriate ones are eliminated, and the others are understood and can therefore be handled without further help. But now let us compare the role of the counselor in the two types of counseling under discussion. The counselor in both cases will be a good listener, and this is what the counselee needs in order to unburden himself. It is in the *responses* of the counselors that we see a significant difference. The supportive counselor will respond with *sympathy,* while the client-centered counselor will respond with *empathy.* The supportive counselor's responses will be in terms of encouragement, assurance, and the positive concern of another person. The client-centered counselor's responses will be in terms of genuine understanding but at the same time in terms of subordinating his own personality in order to create an atmosphere of complete acceptance and the complete mirroring of emotions brought forth so that they are seen in the clearest possible light by the counselee. The point to be observed is that the supportive counselor's responses invite a dependency relationship, while those of the non-directive counselor minimize the possibility of such a relationship while at the same time being at least as helpful, if not more so, to the unburdening process.

At the third or greater depths, client-centered counseling encounters the potential "depth hazards" for the pastor of unmanageable levels of excessive depth and "blind spots" (these two potential hazards being found also at the second level but to a lesser degree) and also the potential hazard of transference. Excessive depth, although more closely approached at the third level, should still be avoidable if the counselor makes a conscious effort to do so, limiting if possible the number of interviews, keeping in mind the possibility of referral, and the like. The hazard of "blind spots" can also be minimized by such conscious efforts and is less apt anyway to be a problem in non-directive counseling. In the case of transference, we have already noted that the development of a transference *relationship,* which would require for its handling specialized training beyond that of most clergymen, is least likely to occur—and in fact occurs very rarely—when client-centered counseling is properly carried out. This is because

interpretations and evaluations are made by the counselee himself and not by the counselor.

Again, client-centered counseling appears to be a highly desirable type for the clergyman to use. The general caution stated above of not, except in the rarest cases, going beyond the third level of depth should be carefully observed, as well as the specific cautions involved in the second and third levels themselves, which we have noted. When these cautions *are* observed, however, client-centered counseling, because of the great advantages which we have touched upon, would seem to be second to none for the clergyman in dealing with all but the most superficial of personal problems.

Exploratory counseling, by definition, involves depth at the third, fourth, or fifth levels since interpretation is involved. Also, since interpretation is involved, transference is likely to occur—increasingly likely as greater depths are reached. Finally, inasmuch as this interpretation is carried on primarily by the counselor, the transference is likely to take the form of a relationship rather than remaining at the degree of transference attitudes. This third fact would rule out exploratory counseling for the clergyman as a general practice, even though, if kept at the third level, it might be permissible in other respects. By "the nature of the animal," however, restricting exploratory counseling to any one level would require no small degree of skill, and if it reached the level of deep therapy the clergyman would clearly be out of bounds.

We see, then, that there are a number of important considerations involved in the clergyman's acting as a counselor. There is the whole matter of the rationale of pastoral counseling and of its importance in the Christian ministry as a whole. There is the need to develop a technique for pastoral counseling and to cultivate an awareness of the limitations and opportunities inherent in its practice. There are, finally, at least three major concerns which should be taken to heart by every pastor who engages in the practice of counseling. These are: (1) The matter of roles—both in his general pastoral relationships (which are potential counseling relationships) and in his counseling relationships proper. (2) The phenomenon of transference—and here transference attitudes must be distinguished from transference relationships. (3) The depths at which counseling may take place. These are important not only in their own right but because of the relationship which they bear to the occurrence of transference. It has been seen, in addition, that the second and third major concerns provide a valuable criterion by which to judge the opportunities and limitations for the pastor in the four major types of counseling. Suggestions as to the possible helpfulness of these types to the counselee have also been made in the case of the three types most likely to be used by the clergyman.

There are without question many other basic concerns for the clergyman as a counselor. The ones discussed above, however, seem most important

to the present writer. If there is one ultimately basic concern overarching all others and in which all others are caught up, it is most assuredly the concern to mediate in all relationships that quality which, as St. Paul put it so beautifully in I Corinthians 13, "is patient and kind; . . . not jealous or boastful; . . . not arrogant or rude . . . does not insist on its own way; . . . is not irritable or resentful; . . . does not rejoice at wrong, but rejoices in the right . . . bears all things, believes all things, hopes all things, endures all things"—namely, the quality of Love.

ADDITIONAL READING

Seward Hiltner: *Religion and Health,* Macmillan, New York, 1943, Chapter VIII, "Pastoral Counseling."

Transactions of the Conference on Ministry and Medicine in Human Relationships held at the New York Academy of Medicine, 2 East 103rd Street, New York 27, New York, May 11, 1950.

Christianity and Mental Hygiene, report of the Conference held at Rosemary Hall, Greenwich, Connecticut, Aug. 24-30, 1938; issued by the Committee on Religion and Health, Federal Council of the Churches of Christ in America, New York.

Rollo May: *The Art of Counseling;* Abingdon Press, New York, 1939, Chapter III ("Empathy—Key to the Counseling Process") and Chapter V ("Setting up a Counseling Program").

Carl R. Rogers: *Client-Centered Therapy;* Houghton Mifflin, Boston, 1951, Chapter 2 ("The Attitude and Orientation of the Counselor") and Chapter 5 ("Three Questions Raised by Other Viewpoints," especially the first part, on transference).

Fritz Redlich and June Bingham: *The Inside Story;* Alfred A. Knopf, New York, 1953. This is especially helpful for general orientation, understandable definitions, and the like.

On the subject of the relation between psychiatry and Christian pastoral theology, Rogers, *op. cit.,* should be read in its entirety; Albert C. Outler, *Psychotherapy and the Christian Message,* Harper's, New York, 1954, should be read passim, noting the many helpful summaries of his position at various points. To the present writer it seems that David E. Roberts, *Psychotherapy and a Christian View of Man,* Scribner's, New York, 1950, offers the more Christian integration.

PARALLEL THOUGHTS IN THE PRACTICE OF PSYCHOTHERAPY AND THE NEW TESTAMENT

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By "psychotherapeutic practice" in this paper I have in mind the ongoing, intensified relationship which exists between the patient and the therapist. When the patient goes to therapy he is most likely to be distraught, insecure, and anxious. Generally speaking, he is blocked both within himself and in his relations with other people. The therapist, on the other hand, is assumed to be secure and sufficiently strong to give the patient the kind of relationship in which he is able to gain enough confidence that he will no longer need the therapist.

In the therapeutic relationship the patient makes all sorts of dependent demands upon the therapist. He often acts like a small child, trying to maneuver the therapist into treating him like a child. He tries to make the therapist feel guilty for his failure to fulfill these dependent needs. He may threaten to leave treatment unless the therapist gives in to his requests. He may sulk, pout, and use every manipulative device known to the infant. Outbursts of rage are likely to occur if the therapist succeeds in withstanding these infantile cries of the patient.

The success of the psychotherapeutic relationship depends largely upon the therapist. His strength and security determine whether or not ego-development occurs in the patient. If he can withstand the controlling demands of the patient, he places the patient in the position of being able to develop inner controls, and the chances are good that the patient will remain in therapy and develop these inner controls rather than continue to feel the need to control the external world.

Another factor which makes for successful treatment is the therapist's ability to avoid guilt-feelings. When the patient raves on about the poor treatment he feels he is receiving, the therapist must not be moved by this guilt-producing behavior. Then, too, it is important that he be able to take the anger which usually follows. Healing usually begins to take place if the therapist succeeds in accepting this behavior. At this point the back of the neurosis begins to break, and the patient is able to become a person who can deal directly with reality, having neither to control the external world nor to destroy external reality when it fails to meet his demands.

At the end of the therapeutic process the patient begins to realize strengths within his own being. Instead of needing to control the therapist or his environment, he is then able to be loving and to let himself be loved. This is what the Apostle Paul meant when he said that, now he was a man, he had put away childish things.[1] The end of therapy should find the patient thinking and acting like a man. This is what we speak of as developing ego.

As we look at Jesus and his relations with people in the New Testament, we find many similarities between these relations and the patient-therapist relationship in psychotherapy. Jesus by no means had the long-term intensified relations which we find in psychotherapy, but the qualitative nature of his relationships—the principles, the concept, or thoughts in his relationships—are in many respects parallel to those found in the practice of psychotherapy.

The people who came to Jesus were filled with tensions, anxiety or guilt, anger, the need for love, just as are the patients who come to the therapist. Jesus did not always fulfill their dependent needs. For this reason many of them became intensely angry. In fact it was their anger which caused them to nail him to a cross. He had enough ego-strength to withstand their angry, dependent demands. He confronted them with their neurotic behavior, trusting that this would result in a greater degree of selfhood. At the same time he could offer acceptance and understanding to the weak and defenseless.

His ego was so strong that he did not need their acceptance and love. Had this not been the case he would have conformed to their ideas and wishes. He would have been like the weak therapist who is unable to deal with the infantile pressures exerted by the patient. There would have been no ego-growth for those seeking help. A weak, insecure person will be manipulated into trying to fulfill the needs of the dependent, demanding person. This kind of behavior will not assist others to greater personal growth and strength. But Jesus was able to minister to the needs of persons because he did not need their acceptance in order to bolster his ego. As he said, he had not come to be ministered unto, but to minister. As many people indirectly described him, he was a person who was "whole."

It is the purpose of this paper to discuss some of the major parallel thoughts which we find in psychotherapy and the New Testament. Of the many concepts which they share in common, I shall present the following: (1) the self-realization concept; (2) reasons for the failure to achieve self-realization; (3) man's self-love; (4) the method of confrontation; and (5), in conclusion, a summary of the thoughts expressed.

The Self-Realization Concept

One of the very basic, if not the most basic, thoughts which we find

[1] I Cor. 13:11.

both in the practice of psychotherapy and in the New Testament is the need for individuals to have a complete realization of themselves and their capabilities. Psychotherapy helps man to see that, because of hurt, anger, guilt, anxiety, tension, rigidity, or the lack of structure in his life, he is unable to realize his creative potential. There are very few people who ever live up to what they are capable of being and producing. As Dr. Albert Outler tells us:

> Psychotherapy helps explain why human beings ordinarily use only a small fraction of their potential energies and powers in productive living. From it, we can learn why fatigue and low energy levels are more a psychological problem. The energy required to maintain censorship and control of unacceptable aggressive drives has to come from the dynamic potential which might otherwise be available for less inhibited enterprises.[2]

Where do we find the parallel ideas of self-realization expressed in the New Testament? When Jesus said that he had come that we might have life and that we might have it more abundantly, I believe that he meant the abundant-life concept to be the same as man's coming to realize himself.

I am sure that psychotherapists would accept this statement of Jesus, if they felt that he had in mind that quality of existence which a man experiences when he comes to know himself to the fullest possible extent. But they would have some difficulty in accepting the abundant-life concept if they felt that Jesus meant that he was the abundant life and that man's realization of himself was fulfilled through the person of Jesus. Most psychotherapists would not accept this idea if Jesus had in mind something magical about his being able to give this abundant life to man without man's having to undergo a confrontation of self and thus a deeper growth into knowledge of himself.

Although evidence from other parts of the New Testament seems to favor the interpretation that Jesus' ideas were closer to those of the psychotherapist, the gospel of John—from which the abundant-life statement was taken—has a bias in the direction of seeing Jesus as the abundant life. New Testament scholars tell us that the gospel of John presents Christ as a divine principle, revealer of a secret wisdom by which men could obtain a higher life.[3] The human Jesus is pushed into the background.[4] It is pointed out that the gospel of John presents Jesus as a static figure.[5]

Of special significance as indicating a bias in the gospel of John is the fact that this gospel does not record the parables, although Jesus' favorite method of teaching was by the use of the parable. And it is in

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[2]Albert C. Outler: *Psychotherapy and the Christian Message;* Harper and Brothers, New York, 1954, p. 35.
[3]E. F. Scott: *The Literature of the New Testament;* Columbia University Press, New York, 1936, p. 249.
[4]*Ibid.,* p. 242.
[5]*Ibid.,* p. 247.

the parables that we find evidence that Jesus did not intend for man to conceive of the abundant life as being a kind of dependency relationship —a kind of relation where man is lulled into a dreamlike trance and his ever present need to return to the womb is further reinforced. Rather, we find many examples of the self-realization concept. Let us look at just one—the prodigal son. And, as we consider this parable, let us remember that it was told by Jesus and reveals some aspects of his philosophy of man.

The prodigal demanded that his father give him the portion of goods which belonged to him, his inheritance. The father did as the son requested. Jesus does not have the father saying, "No, I will not give you what you request, for I know that you will throw it away." The father does not make the son feel guilty over his demands.

In the process of psychotherapy the patient makes many demands of the therapist, and the therapist does not make the patient feel guilty because of these demands. However, unlike the father in the story of the prodigal son, the therapist does not fulfill the demands of the patient, but he does recognize the patient's right to make such demands. He knows that only as the patient has the strength to make known his desires, and as they are acknowledged, does he move in the direction of becoming a complete person.

Let us continue with the parable. Going into a foreign country, the prodigal son took his goods and spent them in loose living. Becoming down and out in the midst of a famine in the land, he began to want. His condition in this respect might be compared to stages in therapy in which the patient reaches levels of disorganization, and his defenses begin to crumble. It is at such times that the therapist cannot reassure the patient or pick him up, for, if self-realization is to take place, if the person is to experience any ego-development, he must be left alone to sweat out this situation by himself.

The prodigal began to find his way out by getting a job feeding swine, and he ate of their food. While he was doing this, the New Testament reports that "he came to himself."[6] That is, he began to realize that the servants in his father's house had more to eat than he had. This was when the process of self-realization began to take place. He began to think, to realize, to consider, and to take some responsibility for his condition. The process was carried even further when he decided to do something about his situation. He decided to return home—a decision which is not always easy for the head-strong person to make.

The prodigal's coming to himself is most similar to the self-realization process in psychotherapy. When the person in psychotherapy no longer needs to rebel or to act out, or to demand that his dependent needs be

[6]Luke 15:17, RSV.

met, he begins to become a self and to take responsibility for his condition. He gives up his narcissistic flight and becomes a related being.

When the prodigal son returned home he was no longer a dependent, demanding person. Instead of acting self-righteously and telling his father what he wanted, he said that he had sinned and was not worthy to be called the father's son. He became honest with himself. He asked the father to treat him like one of the hired servants. These are character changes indicative of growth in a greater depth of self.

We find another aspect of self-realization in the temptations which Jesus underwent in the forty-day wilderness experience. The devil tempted Jesus by saying, "If you are the Son of God, command this stone to become bread."[7] Then the devil took Jesus to the top of the mountain and showed him the kingdom of the world, and said, "If you, then, will worship me, it shall all be yours."[8] This temptation was followed by the devil's taking Jesus to the top of the temple and saying, "If you are the Son of God, throw yourself down from here; for it is written, 'He will give his angels charge of you, to guard you' and 'On their hands they will bear you up, lest you strike your foot against a stone!' "[9]

Here we see Jesus as a person who respected natural law and would not resort to opportunities to use magic to establish his way of life. He chose the reality principle upon which to build his philosophy. Therapists are accustomed to seeing patients resort to every kind of magical, delusional idea and external show of power and force to escape inner growth and self-realization. In the temptations, Jesus, a self-actualized person, did not need to satisfy his ego-needs by a display of external power. Rather, he said to the devil, "Man does not live by bread alone."[10]

A man who has come to know himself as a person will understand these words of Jesus. A self-realized person will see that, instead of living by bread alone, man lives in terms of his ability to trust, to love, and to be loved. And the trained psychologist knows how difficult it is for a person to get the most out of life when these spiritual needs of trust and love have not been met. The psychologist is aware of the fact that a person who has not realized himself through these inward spiritual strengths will in the course of psychotherapy resort to a primitive show of force in the external world. He will do this time and time again before he comes to recognize that "Life does not consist in the abundance of his possessions."[11] It is when he attains such recognition that he begins to see the meaning of self-realization.

Reasons for the Failure to Achieve Self-Realization

Through the understanding of personality given to us by the psycho-

[7]Luke 4:3, RSV.
[8]Luke 4:6, RSV.
[9]Luke 4:9-11, RSV.
[10]Luke 4:3, RSV.
[11]Luke 12:15, RSV.

therapists, we see why man is unable to realize his capabilities. The explanations for man's failure at self-realization are also seen quite clearly in the New Testament.

Foremost among the reasons given is personality rigidity. The rigid person lives according to the letter of the law, is obsessively bound and meticulous about the smallest detail. He is unable to live freely out of his effective self. His creativity is blocked by his rigid patterns of behavior and the discipline which he sets for himself. Among our best examples of rigid personalities in the New Testament are the Pharisees. They were the zealous teachers and students of the religious law in Judaism. When the disciples were in the field eating corn on the sabbath, we have these words from the Pharisees: "Your disciples are doing what is not lawful to do on the sabbath."[12] These words are indicative of their rigid legalism. Again we see their rigidity when Jesus dined in the home of the Pharisee who noticed that Jesus did not wash before eating. This character pattern is not unlike that of persons seen in psychotherapy who suffer from phobic conditions relating to dirt and who have compulsive cleanliness habits.

Jesus described this personality most perfectly when he "blasted" the Pharisee. He said, "You blind Pharisee! First cleanse the inside of the cup and of the plate, that the outside may be clean!"[13] Again he spoke of the Pharisees as "straining out a gnat and swallowing a camel!"[14] Once he said of them that they were "like whitewashed tombs, which outwardly appear beautiful, but within they are full of dead men's bones and all uncleanness."[15]

A second major personality block which interferes with self-realization is the incapability of some persons to be honest with themselves. This is the primary problem of the paranoid personality. A paranoid accuses individuals of feelings, thoughts, and ideas which are essentially the same as his own. Unable to accept his own feelings, he deals with them by ascribing them to others. When Jesus said, "Why do you see the speck that is in your brother's eye, but do not notice the log that is in your own eye,"[16] he stated the basic problem of the paranoid personality. And again he stated the condition of the paranoid person when he said, "Judge not, that you be not judged. For with the judgment you pronounce you will be judged."[17] The judgment we make of others frequently tells us more about ourselves than about those we judge.

Yet another example of dishonesty of self is found in the story of the two men who went to the temple to pray, the one a Pharisee and the other a tax collector. The Pharisee prayed thus: "God, I thank thee that I

[12]Matthew 12:2 RSV.
[13]Matthew 23:26 RSV.
[14]Matthew 23:24 RSV.
[15]Matthew 23:27 RSV.
[16]Matthew 7:3 RSV.
[17]Matthew 7: 1,2 RSV.

am not as other men, extortioners, unjust, adulterers, or even like this tax collector. I fast twice in a week, I give tithes of all that I get."[18] In contrast, this was the prayer of the tax collector: "God be merciful to me a sinner!"[19] This man was able to be honest with himself.

If psychotherapy is to be successful the patient must eventually become honest with himself. It is important that he be able to see his problem as being within himself, "not out there somewhere." Honesty with oneself is also a predominant principle in the teachings of Jesus.

Man's Love of Self

In considering the problem of man's love of self, we shall approach the topic from the pathological point of view. The word used to denote excessive self-love is "narcissism." This is an infantile kind of love in which the individual and his needs are of uppermost importance. On a deeper level, the narcissistic individual conceives of himself as an infinite being and is unable to relate himself to his true, finite nature. He perceives himself as omnipotent, a self-perception which leads to feelings of grandiosity and god-likeness. This kind of love makes it difficult for the person to be honest with himself, to admit his finiteness and his limitedness. It is this basic problem which is at the heart of every neurosis and psychosis, and it is with this problem that the psychotherapist is confronted.

Jesus dealt with this character problem in many of his sayings. There was the occasion when he said, "Which of you by taking thought can add one cubit unto his stature?"[20] I believe that here he was referring to the omnipotence of the narcissistic person who feels that through his thoughts he can perform some god-like feat. At another time he spoke to the anxiety-ridden narcissistic person who was overanxious about his clothing, probably worried lest his clothing would not impress others with his importance. To this person Jesus spoke thus: "And why be anxious about clothing? Consider the lilies of the field, how they grow, they neither toil nor spin; yet I tell you, even Solomon in all his glory was not arrayed like one of these."[21] To the anxiety-ridden, responsible-feeling narcissist, Jesus communicates the thought that he, the narcissist, is, after all, a dependent being and does not control his human existence.

The goal of psychotherapy is to help man accept his true nature, surrender his infantile, constant assertion of himself and his needs. It leads him to recognize that real affirmation of himself comes through his affirming other selves, that this is the most mature form of love. I believe that this is essentially what Jesus meant when he said, "He who finds his life will lose it, and he who loses his life for my sake will find it."[22] Also, he

[18]Luke 18:11, 12 RSV.
[19]Luke 18:13 RSV.
[20]Matthew 6:27 King James Version.
[21]Matthew 6:28,29 RSV.
[22]Matthew 10:39 RSV.

meant the same thing when he said, "For whoever would save his life will lose it, and whoever loses his life for my sake will find it."[23]

Narcissism in infancy and early childhood is perfectly normal. But when it continues into adulthood it indicates that basic needs for love were not met in the infant and child. Under favorable conditions of growth the infant will outgrow narcissism. When he has been hurt, has suffered severe rejections, he is afraid of the loss of self and will make every effort to affirm himself, thus continuing narcissism.

It seems certain that Jesus was aware of the danger of man's being burdened by narcissistic love because of rejections suffered in childhood, for he spoke most emphatically about accepting children. Once the disciples tried to send away children who sought Jesus, but he forbade them, saying, "Let the little children come to me, and do not hinder them; for to such belongs the kingdom of heaven."[24] At another time he said that, whoever causes a little child to stumble, "it would be better for him to have a great millstone fastened round his neck and to be drowned in the sea."[25]

The Method of Confrontation

What is the method by which self-realization is achieved? How does the individual in psychotherapy overcome his narcissism so that he can achieve self-surrender? The answer lies in a method I have chosen to call the method of confrontation. Through the individual's being confronted with himself he is able to see how he functions. This is the first step in the process of self-actualization. It does not necessarily follow that he will come into a deeper realization of himself at this first step. He may choose to run, leave treatment, remain as he is. It is possible that he will not move into a higher fulfillment of his selfhood.

There are several forms of confrontation. One is the direct confrontation where the therapist interprets to the patient the way he is behaving. The second is indirect confrontation—just coming into therapy is a confrontation, whether the therapist does or does not interpret to the patient. The therapist may make an indirect confrontation by reflecting the things which the patient says. Jesus used this technique. For example, when he was asked by what authority he did the things which he did, he answered by saying, "I will ask you a question; answer me, and I will tell you by what authority I do these things. Was the baptism of John from heaven or from men? Answer me."[26] In response they began to debate among themselves, saying, "If we say, 'From heaven,' he will say, 'Why then did you not believe him?' "[27] Then they reasoned that if they said "from men" the

[23]Matthew 16:25 RSV.
[24]Matthew 19:14.
[25]Matthew 18:6.
[26]Mark 11:29, 30 RSV.
[27]Mark 11:31 RSV.

people would be against them for the people believed that John was a real prophet. They finally answered that they did not know.

The therapist may confront a patient directly by telling him, when he would ask questions of the therapist, what his real motivations are. In a similar manner, when Jesus was asked, "If you are the Christ, tell us,"[28] he answered by saying, "If I told you, you will not believe; and if I ask you, you will not answer."[29]

The purpose of confrontation is to assist the patient to get at his honest feelings, to develop his own individuality, and to make him more healthily independent. Thus it helps him to come out from behind his mask of dependency and to come to grips with hidden anger and guilt. It helps him to the realization that he can stand on his own feet and be free from reactive and defensive behavior.

An excellent example of confrontation is found in the New Testament story of the man who had had an infirmity for thirty years. He was confronted by Jesus as he lay near the pool at the sheep market in Jerusalem. Around the pool were all kinds of sick people. The tradition was that after an angel touched the pool the first persons who touched it thereafter would be made well. Jesus asked the man if he would like to be made well. The man answered that he would, but, like most neurotics, he began to make excuses. First, he said that people always beat him to the pool after the angel touched the water so that by the time he got there it no longer had its healing power; second, he said he had no one to help him get to the pool. Poor, helpless, dependent, a perfect example of the masochistic personality structure, the man suffered from a mental condition much more defeating than was his physical illness. Jesus directly confronted the man by challenging him to take up his bed and to walk. This the man did. The scripture reports that he was healed.

What Jesus did in this instance was not unlike the process of confrontation used in psychotherapy. We confront people by challenging them to stand on their own feet, to realize that they have resources for health that they have never dreamed of.

Conclusion

Both psychotherapy and the New Testament have a common concern with man. They are interested in his inner being, his mind, emotions, or his soul. Each is concerned about man's ability to love maturely, not to hate; to believe, not to doubt; to live outwardly toward the world, not to be preoccupied with self. They are also closely related in their understanding of the reasons why man is unable to accomplish the things they cherish for him. Psychotherapy and the New Testament may differ in the methods of obtaining their mutual goals, but their parallel thoughts are so significant for man's welfare that this would seem to outweigh their differences.

[28]Luke 22:67 RSV.
[29]Luke 22:67 RSV.

UNDERSTANDING THE ADOLESCENT OFFENDER

THE REV. DAVID McD. SIMMS

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"The Christian minister or priest brings the Christian proclamation into a situation. The message is perennial, given 'once and for all.' The situation, on the other hand, is ever changing; it is embedded in history, and varies as to time and place . . ."[1]

The work of a chaplain to delinquent adolescents confirms this observation of a religious worker with adult inmates. And when the "situation" is largely defined by a population of adolescent offenders, the challenge to the Christian minister or priest is a unique opportunity to attempt to relate the perennial *kerygma* to an atypical group: adolescents who, for the most part, possess tenuous links with traditional Christian denominations. For, in large measure, the adolescent offender is not a young person of a "respectable" family who has made a mistake. Rather, the institutionalized teen-aged delinquent is more often the child of those whose whole existence is characteristically on the edge of society.

Lacking many of the socio-cultural values and symbols of the middle-class oriented clergyman, many adolescent offenders pose a serious difficulty to the institutional chaplain. The dilemma, essentially, appears to be this: How does one communicate with a "parish" whose chief characteristic is not only youth, but, in addition, a cultural orientation so radically different from that of the clergyman as to appear to be outside comprehensible reality, on the one hand, and yet, on the other, the ever-present awareness that the demand of the Gospel is that it must be communicated to "*all* men"?

It is the suggestion of this paper that the dilemma of the communication of the Gospel to the adolescent offender is most effectively resolved through a continuing effort to view the institutionalized adolescent as a person; that one must utilize whatever tools he possesses to seek to pierce what is perhaps a way of life which is, at once, foreign and even emotionally

The author wishes to acknowledge his debt to two colleagues who, without knowing it, have done much to order his thinking in the area of this paper: The Rev. E. Frederic Proelss, JUD, teacher, and the Rev. Robert R. Spears, Jr., former Vicar, Church of the Intercession, Trinity Parish, New York City.

[1]E. Frederic Proelss, in the *Journal of Pastoral Care,* XII (Summer 1958), No. 2, p. 69.

repelling. Having resolved to view the adolescent offender as a person, one is then in a position ". . . to understand not only the objective facts, but the inner world of the people involved."[2] The dynamics of an effort to communicate with the confined adolescent is represented in the following composite of a chaplain's experience.

Ralph had been a house-boy in the home of a member of the institutional staff for some time before he was brought to my attention. This staff member had therefore had the opportunity to know this responsible and respected employee in a setting unusual for most members of the institutional population. The staff member had sensed that Ralph would perhaps benefit by personal talks in depth, yet he was reluctant to probe a youth who was, at once, in many ways a member of his own household, and yet an inmate of the institution. Sensing that Ralph might respond to the opportunity to speak with the chaplain, the boy was referred to me for an interview.

Ralph was a Negro, in his late teens, a thin, tall, soft-spoken man. He was exceptionally intelligent. He did a great deal of reading. He graduated at the institution's high school with an exceptional academic record, and, among the inmates, Ralph was identified with the institution's "intellectual" element, although he protested such an identification as an artificial barrier between himself and the other men of the institution.

While the twelve weeks of bi-weekly conversations with Ralph revealed considerable material which might be considered as "case history," it is perhaps sufficient for our purposes here only to re-present the material which served to shape this young man's emotional patterns as they were related to what Ralph saw as his problems.

One of the more prominent problems Ralph described was in relation to his mother. Ralph was the older of two children, his sister being two years younger than he. Ralph grew up in a female-dominated home: his mother, together with his maternal grandmother, seemed to have effectively controlled the home. In Ralph's view, his father was a "dumb-witted guy who is afraid to take chances." His father appears to have been a passive man whose chief role was breadwinner for the family unit; decisions and discipline came from the adult women of the family. Ralph's personality patterns have been largely shaped by women who played such a prominent role in his life during his formative years; this is particularly true in the close identification he had made with his mother.

As Ralph reached mid-adolescence, his mother was stricken with cancer, although a proper diagnosis of her sickness was not made until some time after the illness had first made itself apparent. With her removal to the hospital (where she remained for nearly a year) and her subsequent death, not only was the family unit permanently and effectively de-

[2]Charles L. Burns, in *Pastoral Psychology,* XII (February 1961), No. 111, p. 25.

stroyed, but the situation also served to heighten some of Ralph's own ambivalent feelings toward his mother. It was during the period of his mother's confinement to the hospital that Ralph decided that he would cease attending public school and become employed "so that I could help with the expenses, and everything." He received his mother's permission to follow such a course of action only after it became apparent to her that the additional family income would contribute substantially to the payment of the mounting hospital bills her illness had necessitated.

But once Ralph had found employment and had begun to earn his own money, a "strange feeling" came over him. He described it in this way: "I got tired of giving her my money all the time. I knew she was in the hospital and all that . . . but I didn't think that I should have to give her my money, that's all . . . I know I promised to give it to her and, I swear, when I quit school that's all I wanted to do—to work and give her my money so she could stop worrying so much . . . I started to hold back—when I went to see her on pay-day I would always leave some of the money at home first and then go to the hospital and make a big show of giving her my hard-earned money . . ."

This procedure of not supporting his mother as he thought he should continued throughout her illness. Ralph was not aware of the gravity of his mother's malady and her death came as something of a shock to him. He vividly recalls the emotions the funeral aroused within him, emotions largely colored by his feelings of guilt. Although he suffered deeply during the period immediately following his mother's death—and particularly during the ceremony of the funeral—he made it very clear to me that he showed no signs of emotion. His memory of his mother's illness is marked by a considerable feeling of guilt. In many ways he sees himself as being directly responsible for his mother's death; his failure to give of his earnings as he promised and the ambivalency which this failure represents are, for him, closely related to his mother's passing. Ralph felt that he killed his mother.

In addition to his feelings relating to his mother and her death, Ralph suffered considerable anxiety over what he saw as his physical inferiority. As pointed out previously, Ralph is a tall, thin, soft-spoken person whose general appearance betrays a certain degree of depression. Ralph interprets his physical appearance as evidence of his inferiority. He relates his slight physique to femininity. Although he had suffered anxieties over his physical appearance before coming to the institution, these feelings had been heightened through living in the all-male environment in which he found himself—an environment which tended to place a great premium upon physical prowess.

Related to his feelings of inferiority in regard to his physical appearance, Ralph felt himself to be racially inferior. His attitudes toward people other than members of his own racial group are characterized by distrust

and hostility. He is deeply interested in the more radical political movements and has been active in a number of extremist groups which operate in the Harlem area of Manhattan. Much of the great deal of reading which he does is in the area of race relations, particularly the books of small circulation and those which abound in the theme of Negro revenge upon a brutal white society. Much of his attitude toward others is racially informed. Where it regards race, Ralph is always on the defensive. It is perhaps significant that an *entre* into this area of Ralph's anxieties was made only after he casually pointed out to me one morning that he had just avoided coming to blows with the son of the institutional employee in whose home he worked when the boy (a teen-ager) asked Ralph why he wore a mustache. Ralph interpreted the question as a racial slur!

In summary, it appears that the chief factors in the situation presented by this adolescent seemed to involve, chiefly, Ralph's feelings of guilt toward his mother's death, his anxieties regarding his physical appearance, and his feelings of inferiority because of being a member of a racial minority group.

The Adolescent's Need

If there was one thing that Ralph did not need, it was advice. Indeed, it was abundantly clear to me through the material the youth presented that his life before his institutionalization had been characterized by his listening to advice: from his grandmother, his sister, and his mother. Ralph was particularly rebellious to advice-givers, although he was not without some guilt over this rebellion (as is perhaps illustrated, in part, by his attitude toward his mother's death and his involvement in it).

Ralph's chief need, it appeared to me, was an accepting, non-judgmental relationship. This was closely related to Ralph's need to talk—to talk about the things which mattered most to him. As the regular conversations over the twelve-week period continued, it became abundantly clear that Ralph had never had the opportunity to share the problems which were uppermost in his consciousness without facing overt or implied rejection or ridicule. It was this failure to resolve these problems alone that first interested the youth in counseling and it was only to the degree that I was able to keep this need uppermost in my own awareness that a productive context for the relationship could be maintained.

Meeting the Adolescent's Need

In the light of what Ralph's needs were perceived to be, our relationship ministered to those needs to the extent that it allowed him to speak of his problems as he saw them. The discussion of his ambivalent feelings toward his mother and his anxieties at her death was particularly painful for him. It was obvious that he, in many ways, "relived" what, for him, were crisis moments. Having re-lived them, he was able to see them in

a new and more healthy dimension. He was able to experience a cartharsis, as it were, in the presence of the religious worker. Such an experience led to a certain reorientation of goals.

This meeting of needs was particularly evident to me as Ralph shared his feelings of inferiority. It was not until he had done a considerable amount of testing of the relationship that he finally voiced some of his deeper doubts: his anxiety over his physical appearance and his feelings on being Negro. Once he had been assured of the chaplain's confidence and trust, however, Ralph poured forth in rapid-fire manner some of the anxieties with which he had lived for a great part of his life. And once Ralph had been conveyed the feeling that the religious worker did not find his feelings "odd" or "strange," or shrink from them, we were able to form a partnership: we were engaged in a mutual search for the inadequacies in the pattern of living which had brought him to his then-present state.

As is true of all communication in depth, the experience is a valuable one for both members of the dialogue. This was as true of the experience with Ralph as it would be with any other person. In communication with Ralph one had always to seek to remember that Ralph's emotional world was uniquely his own, and that one was of assistance to him chiefly as he was able to keep that point in mind. Erudite discussions of the sociological implications of racial conflict would not speak to this adolescent's need for dialogue-in-depth. In such a situation one must discipline himself to recall the truism that what a person believes is not the criterion of his emotional health, but, rather, that that area which needs investigation and discussion is the manner in which one has come by an opinion and why he maintains it.

The Theological Meaning of the Communication with the Adolescent

The theological meaning of the meeting with Ralph can perhaps best be understood in the light of two critical factors: what the youth's need was assessed to be, and closely connected with this, the adolescent's fundamentalist Protestant-oriented background. Although Ralph's "theology" was not aggressively or explicitly pursued *per se,* it developed that he had rejected the whole concept of Christianity as he had known it before coming to the institution. This image of Christianity which the boy held was one which saw Christianity as being largely a moralizing force, spending the bulk of its energies holding before the individual the moral imperatives of the Ten Commandments. As our relationship got under way, it became increasingly apparent that this boy, whom I had not met before, naturally expected me to exhort and condemn him. Indeed, perhaps a good deal of the distrust with which he viewed me was because I symbolized for him authoritarian religion, and much of his preliminary testing of my "shockability" can perhaps be most adequately interpreted in this light. Once aware that the religious worker with whom he was speaking was neither

by inclination or plan chiefly an expounder of doctrine and dogma, nor an advice-giver, our relationship was well on the way to becoming solidified.

One would be less than candid, however, were he not to point up that in work with the adolescent offender there is the ever-present temptation to revert to the role of law-giver. But one invariably finds, it would seem, that when this role is assumed within the context of a counseling relationship with the adolescent, the relationship itself faces a crisis. The suggestion here is not that the clergyman should *never* assume the role of standard-setting in behavior. The suggestion is, however, that he must be careful as to *when* he assumes this role within a counseling relationship.

In its larger perspective, the question of the religious worker with teen-agers who discovers the ever-present temptation to "play God" in his relationship with them is linked to the worker's own feelings of self and self-adequacy. To speak effectively with the adolescent delinquent it becomes increasingly necessary that the religious worker has sought to come to the realization that one's acceptance of another is commensurate with one's acceptance of oneself—with all the limitations that a sinful nature imposes upon one. This dilemma can begin to be resolved, perhaps, only as the religionist himself comes to understanding that he is accepted by Something outside himself with an unconditional and uncompromising love, and that this love is the love of God. Only to the extent that I could meet Ralph with this understanding of my role could we have any relationship at all. Only then could we begin to work together in an atmosphere which could have within it the suggestion, "Neither do I condemn thee, go and sin no more." Only then could the possibility remotely exist that Ralph, or any adolescent offender, can come face to face with the reality of God's grace that is in Christ.

But before Ralph, or any man, can come face to face with such a reality, he must overcome the obstacles which block a confrontation with God's love. Anxieties, unresolved guilt, non-acceptance of self—all are blocks to the effective operation of God's saving love: it would seem that they serve to frustrate what God has set out to do. They impede God's purpose to complete his creation.

Once having overcome some of the blocks, the "cure" of the counseling process with the adolescent offender can be seen for what it really should be: the beginning of a higher and more important growth and maturity—a growth in God's grace.

The religious worker with the adolescent offender never operates under the illusion that the teen-ager's obstacles are ever finally and once-and-for-all removed through the technique of personal conversation. Indeed, the mature religious worker realizes at the conclusion of each experience with an inmate that perhaps only a feeble beginning has been made. But he rejoices that he has made a beginning. And for him to have made a beginning is perhaps all that is required.

COMMUNICATIONS

Group Therapy and Seminary Wives

As a result of a conference for the wives of students at a particular seminary, an experiment in group therapy was undertaken during the academic year 1959-1960. Altogether about twelve wives participated at one time or another in roughly 21 two-hour sessions. By the tenth meeting the group had settled in number to six, who met regularly from then on almost without absence.

The decision to hold these sessions was made because of the expressed need of the people concerned: First, there was a felt lack of fellowship among the wives at the seminary. Second, there was a longing for self-awareness—the group members came to call themselves the "Know-Yourself Group." Third, there was anxiety about the future with its promised role for each as a so-called "clergy wife."

As the group began its discussions it became apparent that there were various levels of motivation present. Some were not yet ready to work, and some did not at first grasp the real seriousness of the work. Also, there was a background of tension between certain individuals from previous encounters. All these factors affected the size of the group. Finally, too, those who did want to work felt that the trust needed to deal with personal material could not emerge if new people were continually added to the group, and so they decided to limit the group at that point.

One of the first things the group discussed was the future "problem" of being a "clergy-wife." Although they knew that fruitful help can come from dealing with this subject, they also realized that there is danger involved, as when one accepts advice which later turns out to be a source of difficulty rather than of help. One person, for instance, described an individual who had been told in seminary never to have friends in a parish, a bit of advice which resulted in terrible loneliness until the person concerned grasped the flaw in it. A real break-through for the group came, however, when the difficulty of talking about *any* future event became apparent. Dwelling on becoming a clergy-wife, which term itself was felt finally to be unreal, was actually only an escape from dealing with oneself in the present. After all, one remains the same person despite a change of location. And, if this is so, sources of tension in the future are in operation now, too, in the present.

As the year progressed this conclusion was confirmed time after time. Matters which become real problems in the ministry, and in the family of the minister, were already present in the seminary. One example of this was the complaint on the part of the wives that their husbands were neglecting home for work. Since the home is such a critical base of operation for the ministry, this fact of present tension was sowing the seeds of a more serious tension in the future. In this and other ways these discussions revealed that, while expressed in terms of a particular situation, nevertheless here were matters which, unless faced, would continue to plague the lives of these people.

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OF RELIGION

If there was any common element in the husband-wife relationship it seemed to be anxious uncertainty. Wives felt "left out," "no longer needed," "left behind academically." All felt "left behind spiritually." There was an increasing realization, though, that they themselves had a responsibility to grow as people. This need to grow did not apply only to the husbands.

Several of the women had great reservations about their husbands being in seminary at all. They resented the fact that, as they felt, they had not really participated in the decision to come there in the first place. In most cases the opportunity to discuss this was in itself a relief, and they were able then to deal with this problem at home with their husbands, so that seminary was no longer, as one said, just "a bad dream."

Some of these women had not yet worked out certain basic problems in marriage. In the group, though, one was able to deal with the "loss of independence" she felt at home. Another faced the "conflict of authority" in her home. All came to sense the drastic need for real communication of needs and strengths between the marriage partners. Silent resentment was replaced by very real attempts at mutual expression in the home—and with in-laws.

Needless to say, as these people came to meet each other they also came to meet themselves. One had come to the group depressed by unknown needs. Another was frightened by responsibility. Yet another said, "I feel there is part of me I just do not know." Here, though, in the group they found the opportunity to begin to deal with these personal problems. And, as trust came, so did honesty and growth.

At the end of the year silence was no longer a source of uneasiness. They could be together without words. Understanding had finally given way to affectionate friendships, for some the truest friendships they had known in three years at seminary.

At this time one of the members wrote, "Last year I didn't really believe in God, or at least God meant nothing to me. I also didn't have concern for anyone else. I now, thank God, feel concern for others and a very deep realization of God." Another wrote of her experience, "I am going forth now with my husband knowing that only through trust in Christ is there redemption." Yet another said, "I know that life is not supposed necessarily to be easy. It's really the way you meet your problems and how you solve them that matters. I feel that the only way to live is to commit your life to God, and to commit your life to God is to commit your life to other people, and to do this you must try to understand them, but before you can understand them you must understand yourself." At the retreat for Seniors this year two of the men whose wives had been in the group said, "As a result, life in our homes has changed."

At about the time of our last session together one of the wives in the seminary who had not taken part in the group became somewhat upset emotionally. Several of the women in the group recognized once again the seriousness of their work together as they discussed this, and they expressed the very real possibility that this might have happened to them but for these discussions. It was not that all their problems were solved. Rather, they had a feeling of confidence that they were beginning to be able to face themselves and to accept responsibility for the particular anxieties in their

several lives. Two of the women, in fact, decided that as a result of this greater security they would enter private therapy in order to work on matters that could be more fruitfully dealt with in that context.

One thing that came out in the group was the feeling that there was no competent person in the seminary with whom these people could work privately. Such individual counseling, along with that of the group, would have been most helpful. It was hoped that this situation could be changed in the future.

One very important observation should be made here. It is rather generally accepted today that ten out of every one hundred people will spend some time in a mental hospital, i.e., will be in need of some kind of formal therapy. This does not include those who, with a little work, can clear up problems which otherwise might grow in seriousness. The people in these sessions were of this latter group. They were not exceptional persons. They were not odd souls. Indeed, it became apparent through the year that many in the seminary who had really serious conflicts were the very ones who did not enter the group, and the need for private therapy resources for these is very critical.

After several years of group therapy work with those already in the ministry,[1] the writer was very curious about the possibilities of meeting some of the sources of tension in the family of the minister at the level of seminary life. Were these matters which come to the surface only after assumption of responsibility in the active ministry, or were they already present in such a way that the person concerned could deal with them at the student level? Within the limited experience of the year it is not possible to give a definite answer to this question. For example, the single men in the seminary, who have no family responsibility, may with some exceptions find that these questions have not yet come to the fore in their lives. On the other hand, those who have had a working clinical experience, whether they be single or married, may be more able to face themselves as persons. It might be noted that several of these men have requested that a group be formed for them in the next academic year such as was held for the wives this year. It seems very unfortunate indeed that the start given by clinical work should be cut off for the seminarian just as he is becoming aware of himself as a person, for what he is as a person is the most important single factor in his future work as a clergyman.

It is apparent, however, that married students in seminary are an especially fruitful group with which to work. They are involved now in the most intimate relationship of life, and out of this arise the basic questions of personal and interpersonal existence. For them the questions which will arise later in their ministry are the present real questions in their homes. That this is true was found out by the wives in the group sessions. It promises, if the opportunity is taken, to be a very important area of work which can come to influence the seminary as well as the church.

In conclusion it might be noted that what these wives did had grave implications for the faith. For several in the group the reality behind the

[1] J. B. Ashbrook and Harvey Guthrie, "When Ministers Face Themselves," *The Pulpit,* June 1960.

words of faith began to come alive. These were no longer intellectual propositions abstracted in such a way as to be out of touch with the persons concerned. They were found to have profound implications for the dynamics of personal and interpersonal growth. By entering into the experience of the self the groundwork was laid not only for new life among the people involved in these discussions, but also for their families and for the people they will meet in their parishes.

In a very real way this is an area almost untouched by the contemporary seminary, and the opportunity offered for this is very prophetic for the whole church. The meaning of the parish as well as of the ministry is very much an open question today. It is our firm belief that both are working toward a new and deep ground, based on our understanding of human growth in God, and our comprehension of this can really come only when we ourselves learn intimately the nature of our own growth as persons. In this way, too, will be eliminated the very real tension that exists between seminary and parson, who so often feels today that his training was unrelated to the real challenge of the ministry in the world.

THE REV. HARVEY GUTHRIE

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Some Prayers of Confession for the Psychiatric Hospital

The pastoral practice of public worship in the psychiatric hospital has come a long way from the visiting cleric, reported by Anton Boisen, who took as his text, ". . . if thine eye offend thee pluck it out." In the experience of some chaplains the experience of ministry in the psychiatric hospital has reawakened interest in traditional forms of liturgy, while at the same time the freedom of the hospital has provided an occasion for creativity. The prayer of confession—written out of the pastoral contacts of the week and printed on an order of service for unison reading—has offered the opportunity for fusion of ancient form with contemporary experience.

Listed below are some prayers written and used in the course of ministry in a state hospital. They are offered without further comment as a reflection of the attempt to adapt a traditional liturgical form to a specific pastoral setting.

Prayers of Confession (*all reading*):

Almighty God, Who has brought us into the world as children, and hast confirmed us in the family of faith: We confess that we have sometimes despised the childlikeness of Thy creation in us. Forgive us our yearning for power, when Thou has given us strength. Forgive us our impatience with tears, when Thou hast made us in Thy compassionate image. Forgive us our dislike of the awkwardness of growth, when Thou didst take a child as the measure of Thy kingdom. Bring us to maturity in Thy time. In Jesus' name, we pray. Amen. (*Topeka State Hospital Chapel, February 22, 1959*)

O Eternal God, Whose mercy is never failing and Whose steady sureness is ever around us, we have not always trusted Thee. Forgive us, when we have trusted the testimony of our fears; when we have questioned the unchanging reality of Thy creation. Thou knowest that we have sometimes felt as though our thoughts had distorted Thy goodness. Forgive us all our sins and the deeds of our illness, for we are together again and we confess Thee as sure and merciful, a solid rock of our confidence. Set our feet on the steady earth, we pray, and let our hearts find rest in Thee. Amen. (*Topeka State Hospital Chapel, April 12, 1959*)

Almighty God, Lord and Father of us all: The end of day and we are at ease to lay aside the careful identities of the day, for Thou dost not intrude except we step forth. The darkness is Thine, and the light is Thine, and we are Thine, O God. Forgive us when we have drawn back in fear, for we have had times of hurt and we confuse the past and the present. Forgive us when we have counted ourselves cheap, for there have been those who deemed us unworthy of the bread of love. Forgive us when we have drunk and dreamed rather than risk and do. Forgive us for confession when we have not been ready to be forgiven. Open to us the trustworthy depths of Thy identity that we may know ourselves, may esteem ourselves as Thou dost. In Jesus' name, we pray. Amen. (*Topeka State Hospital Chapel, Maundy Thursday Holy Communion, March 26, 1959*)

Almighty God, Who art the only judge of us all, we confess that we have sinned; that we have strayed from Thy ways. Our separation from Thy goodness is a burden unto us, and we confess that we have sometimes condemned ourselves more harshly than Thou wouldst. Forgive us our cruelty to ourselves. Grant us the knowledge of Thy redeeming love, that does not forget but makes pure. In Jesus' name, we pray. Amen. (*Topeka State Hospital Chapel, June 28, 1959*)

Almighty God, Lord of all life, we know that Thou hast set forth thyself in creation, in history, in scriptures, and in Christ. Thy nature is revealed, O God, and the open covenant of Thy relationship with men is known to us. But, Thou knowest that we have not easily understood ourselves and our identity. We have confused our wishes with our strength; we have mistaken our sense of guilt with Thy purifying judgment; we have thought that by being empty of other loyalty, we might be more fully loyal to Thee. Forgive us our foolishness and harshness and unneeded sacrifices. Grant us grace to come truly to ourselves, that we may become truly Thy children in Christ Jesus. Amen. (*Topeka State Hospital Chapel, March 15, 1959*)

Almighty God, loving Father of us all, we acknowledge before Thee our shortcomings and our impatience. We know so much in solitude and we fall so short of making others understand. Forgive us our isolation behind the walls of fear and doubt. With Thee and Thy people there is that love which is perfect understanding. Perfect love casteth out fear. Give us the grace to communicate ourselves, and the patience to wait for healing understanding. In Jesus' name, we pray. Amen. (*Topeka State Hospital Chapel, June 29, 1958*)

Almighty God, Thou art high and lifted up, and before Thee we are aware of our weakness, and our worthlessness. We measure ourselves against Thy fullness and we are empty; we measure ourselves against the memories of past strength, and we fall short. We have known the pain of feeling incomplete, and of having our accomplishments come to naught. We have done foolish things to stop the hurt, and we have thought strange thoughts. Forgive our foolish ways; reclothe us in our rightful minds. Amen. (*Topeka State Hospital Chapel, September 21, 1958*)

Almighty God, creator of all the earth, we acknowledge before Thee, and assert unto ourselves, the rich variety of Thy creation. For Thou hast made things great and small, rough and smooth. Thou hast set Thy creation in so many positions, near and far, high and low. And Thou hast ordained the steady succession of times—days and weeks, months and years, generations and lives. We confess that we have sometimes fled from the sharp boundaries of Thy differences and have preferred flatness and sameness. Forgive us our flights from the steady varieties of Thy creation. Amen. (*Topeka State Hospital Chapel, September 28, 1960*)

O God, the strength of those who suffer, and the repose of them that triumph. We rejoice in the communion of saints. We remember all who have faithfully lived, all who have passed on into heaven. We remember especially those who have been important to us. We have not always lived true to their ways. We have found that their ways are not our ways. We have tried to be more obedient to them than to Thy living spirit. We have borne the burden of bondage to the past. Forgive us our mis-steps. Grant us the freedom to stand strong in our heritage, and the wisdom to discern the newness of thy creation, for us. Amen. (*Topeka State Hospital Chapel, May 31, 1959*)

Almighty God, Thou art the only judge of us all, we confess that we have sinned; that we have strayed from Thy ways. Our separation from Thy goodness is a burden unto us, and we confess that we have sometimes condemned ourselves more harshly than Thou wouldst. Forgive us our cruelty to ourselves. Grant us the knowledge of Thy healing judgment, that does not destroy but makes pure. In Jesus' name, we pray. Amen. (*Topeka State Hospital Chapel, April 26, 1959*)

THE REV. THOMAS W. KLINK

The Menninger Foundation
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BOOK REVIEWS AND NOTICES

EDITED BY THE REV. ROLLIN J. FAIRBANKS

Agents of Reconciliation: Arnold B. Come; Westminster Press, Philadelphia, 1960. 176 pp. $3.75.

This reviewer found *Agents of Reconciliation* to be a very stimulating and thought-provoking book. The general theme is that the time has come for the distinction between clergy and laity to be abandoned; that over the years the clergy have acquired and been given a status which is not found in the New Testament; and (it would appear) the author believes the ministry is not something to be exercised by a few professionals but by every church member. Here there should be no disagreement because the Church is not an end in itself, but rather it exists for the sake of the world.

There is, however, justification for challenging the author's use of the word "ministry." Mr. Come does not ask himself what changes have taken place in the use of the New Testament term "ministry." Today it is work of persons especially called out of the general body of the Church to exercise a function within it. In the New Testament, it would be those with "gifts," and the ministry included the witness of the general body of the Church as a whole. Throughout the history of the Christian Church it has generally been thought that this special ministry was exercised by particular individuals who are, in the first instance, members of the Church in general (laymen, if you will) but who also act in a special capacity as those who are conveying gifts to the Church so it may be strengthened for its wider work.

There are, of course, different ideas as to how this special ministry shall be chosen and empowered; and there is no question but what the Church has lost sight of the idea that the Church as a whole is the ministry of Christ to the world, and that the *special* ministry has misunderstood its role and fallen into the heresy of seeing itself as the *total* ministry. However, the question still remains: Is the way to get the whole Church to understand that it is called to the Church's primary ministry to the world to be found in abandoning or even down-grading the special ministry? Or, is it rather to be found in getting the members of the special ministry (e.g., the clergy) to see that their real task is to do what the New Testament, Augustine, Calvin, and others indicate is their *real* job—namely, to see that the whole body of the Church is strengthened for this wider ministry?

It is impossible in this short review to give adequate emphasis to the impact and force of Mr. Come's argument and presentation. The book itself deserves careful reading because it contains truths which need greatly to be stressed, the most important of which is that too many clergymen misconstrue their special calling, and that the work of Christ's ministry is really the work of all the members, not merely of a select few.

W. APPLETON LAWRENCE

Toward Health and Wholeness: Russell L. Dicks; Macmillan, New York, 1960. 158 pp. $3.50.

One must certainly be grateful to Dr. Dicks, one of the most prominent founding fathers of our contemporary undertakings in pastoral care, clinical training for pastors, and pastoral psychology. He has put together the quintessence of the insights and experience which he has gathered in a long life. The subtitle, "How to Utilize the Healing Emotions," is quite trite and misleading. At first glance one could assume oversimplification and an intolerably generalizing "How-to" manual. On the contrary, with an unusual gift of discovery, observation, and interpretation he gives on these pages a very personal and unassuming account of what has become meaningful to him and, through his work, to many others. Nothing systematic or apodictic in this book pretends to afford to those who are too lazy to seek for themselves such easy answers or unfailing prescriptions as they may seek and indeed get from others. These pages contain a wisdom which had long been neglected and even frowned upon by the traditional churches and theologians. In the backwater of the rise of modern psychotherapy Drs. Dicks and Cabot ventured into discovering quite experientially and empirically how faith, regardless of how simple or sophisticated, can either transfer or add to the healthy discovery and expression of man's health and wholeness by himself.

The religious understanding of man throughout the centuries seems to progress in fairly repetitive circles in which the emphasis shifts from organized, dogmatic religion to oversocial concern to a predominant appreciation of the individual and his personal faith. Dr. Dicks speaks clearly for the latter. With delightful but quite disconcerting obliviance he disregards both the corporate aspect of faith in the tradition of the Church as well as all theological considerations that perhaps health is not the supreme goal of the Christian faith.

Also the fruits of the spirit are not described in the New Testament in terms of individual health and wholeness but a higher sensitivity to others, not only interpersonally but socially and historically for a whole generation.

If the reader is able to bracket the contribution of Dr. Dicks with other though equally important aspects in which alone individual health and wholeness become meaningful, then there is no need to criticize this book in a school-teacherly fashion, since it is a personal witness and does not want to be a compendium. A reader who is tempted to substitute the study of this book for a living faith of his own and an active participation in the life of the Church could grow too sentimental and euphoric about the fairly serene and almost exclusively positive reminiscence of this distinguished author. Let the reader be aware that neither faith nor experience, and certainly not the unusual personality and talents of Dr. Dicks, can be copied.

HANS HOFMANN

•

God's Colony in Man's World: George W. Webber; Abingdon Press, New York, 1960. 155 pp. $2.75.

Far too many books dealing with Christian theology are written

from within the comfortable confines of an isolated study, and too often the result is a theology which has little to do with the real world in which men live. Not so with this new book. Out of his twelve years' experience in the East Harlem Protestant Parish in New York City, the author carves out a theology of the Church which has relevance and power.

Using St. Paul's metaphor from Philippians, the Church is depicted as a colony of heaven, made up of men and women called into community by God, and living on the frontier of an alien and hostile world. Mr. Webber sees the broken and shattered life of East Harlem, with its attendant problems of poverty, racial conflict, poor housing and juvenile delinquency, not simply as an ugly and distasteful part of an otherwise healthy world, but as a mirror which reflects the sickness of the whole society. The problems which are so dramatically confronted in the ghettos of a large city, then, are the basic problems facing our entire society—depersonalization, brokenness, shattered existence.

The reason for the colony, Mr. Webber asserts, is to be an outpost of the Kingdom of God, proclaiming the Lordship of Jesus Christ, and to be a means of God's healing the world. The very nature of the Church is missionary. The predicament of the Church in our time, however, is that she does not recognize her essential missionary nature. The author says the very fact of the Church's complacency with its own disunity, and its shocking irrelevance to social issues, shows clearly that we are unaware of living on a frontier, missionary situation.

This mission to the world has three aspects: (1) to be a witnessing community; (2) the service of men; (3) the proclamation of the Gospel. He places the witnessing community first because he is persuaded "that in the depersonalized world of the twentieth century, it is the very life of the colony which will confront the world with the power of the Gospel." Modern man has become "word-deaf," and until he can see within the colony itself "harmony between men of incredible human differences and to see peace amidst the most fantastic chaos and disruption," the proclamation of Christ's healing power will be just more empty talk. The service of men, Mr. Webber maintains, must be genuine service for the sake of the world and not be simply a promotional attempt to fill our Churches; it must include honest and dangerous identification with the world "out there," rather than continuing our "theologically sophisticated romanticizing." Mr. Webber believes that it is *only* within the context of such a colony—a colony which demonstrates radically its unity, mutual concern, and transcendent loyalty to Christ, and which is engaged in freely given and self-giving service—that the proclamation of the Gospel *can* take place. Proclamation without demonstration is a denial of the Incarnation.

Clearly and incisively written, this book should be read and studied by every Christian minister and layman who is seriously concerned with the nature of the Gospel and the task confronting the Church in modern urban *and* suburban society. Not only is this a clarion call for the renewal of the Church, but the author points to some concrete and crucial directions in which we must move. He views as essential the existence within each parish of small cellular groups—small enough to permit real confrontation,

mutual concern, and directed partly to the deepening of faith and its relation to the member's life in the world.

Nothing today occupies more attention and theological discussion than the subject of the Church's relation to and mission to the world. Assuming the givenness of the parish structure (which he does), Mr. Webber has indeed made a real and vital contribution to the discussion. This is a book of theology which can and should be read by many laymen—not because it is a watered-down primer, but for precisely the opposite reason. It is solid theology firmly related both to the present world of flesh and blood and to the pages of the New Testament. It is a refreshing change and challenge!

GILBERT S. AVERY, III

•

The Nonhuman Environment: Harold F. Searles, M.D.; International Universities Press, New York, 1960. 426 pp. $7.50.

By nonhuman environment Dr. Searles refers to any and all objects of the universe that are not human. The nonhuman environment takes in all aspects of nature. It especially comprises the animal kingdom, as well as all nonhuman things created by man.

The main thesis of this book is that the nonhuman constitutes some of the most important reality factors in man's psychological existence and early development. For instance, the child achieves personal identity, emotional security, and a sense of stability as he relates to the nonhuman environment. This identity is achieved through his relation to the nonhuman, but at the same time coming to realize that he is different from the nonhuman. Speaking of maturity, Searles says that the maturity of a person is determined by his capacity to have an immediate and real sense of kinship with the nonhuman, while at the same time being able to distinguish between the ego boundaries and the boundaries of the nonhuman world.

A large portion of this book is filled with short, thumbnail sketches of schizophrenics who illustrate the fact of man's identity with the nonhuman environment. Dr. Searles speaks out of his wide experiences as a therapist with schizophrenic patients. He says that the problem of the schizophrenic is his inability to distinguish between himself and nonhuman things. He says that the schizophrenic child and the adolescent become nonhuman in order to find a meaning and satisfaction in life that they failed to find in the early years of their development.

His main point is that we identify with the nonhuman, or, for instance, the child remains on the nonhuman level because there are deep affective aspects of the self that he cannot deal with in any other way. Searles feels that the nature of anxiety is the fear of being nonhuman, yet with a wish to become nonhuman, treat others as nonhuman, and to treat the nonhuman as human.

Here is a new and different approach to understanding personality, and more especially the problems of schizophrenia. Calling upon the help of mythology, anthropology, religion, and science, and relying on his immediate acquaintance with schizophrenic patients, Dr. Searles makes with great

clarity and forcefulness his point about man's identity with the nonhuman environment.

He has a great deal to say in the latter part of his book about the great distance man in our century has traveled in removing himself from the closeness which our forefathers had with the nonhuman world. At the same time we have erected the nonhuman world in the form of the atom bombs, rockets, and all other phases of scientific development, it has come back to stand over us like a frightening nightmare. The anxiety of the twentieth century is that the very nonhuman we have tried to free ourselves from is with us in greater force, and it threatens us with the thought that we might become nonhuman.

Unless the pastor has had clinical training, primarily in the mental hospital field, or unless he has done extensive reading in psychopathology from the dynamic point of view, he will probably not find this book of much interest. On the other hand, if he wishes to struggle through a very difficult book, he will find it a rewarding experience. It is this reviewer's judgment that this book should be on the "must" list of all serious students doing clinical pastoral training in the mental hospital field. Certainly mental hospital chaplains will wish to read it; in fact, all institutional chaplains will find it stimulating and rewarding.

L. MACK POWELL

•

Families in Treatment: Erika Chance; Basic Books, New York, 1959. 221 pp. $6.00.

The author is well qualified to discuss the subject of this book. Her professional training and experience as an academic psychologist, a psychiatric social worker, and a research psychologist provide a unique combination of disciplines which have enabled her to gather together and interpret the data which we find in her studies of families in treatment.

The significant contribution which this volume has to offer over the majority of other volumes which describe the treatment process within families is that the concepts of what took place within the therapeutic process are not limited to the therapists alone. *Families in Treatment* portrays the process of treatment as seen by the patient-families, the therapists, and the investigator. Further investigation of these observations attempts to show how the role of each of the observers affects his function within his perception of the therapeutic process. The complexity of such a study drew heavily upon the abilities of the author as a research psychologist.

Through the assistance of a federal grant the families in treatment were observed and tested for a period of one year, and four additional years were spent in evaluating the data collected. The amount of time invested in the examination and evaluation of the assembled material points to the complexity which limits the value of this publication to those with some degree of understanding of statistical analysis and research. The 50-page appendix, filled with outlines of tests and 24 statistical tables, understandable only to those who have some ability in the field of research psychology and statistics, illustrates the limited value of this book for most clergymen.

The counseling of whole families is a task which until recently has been almost completely the clergyman's domain. The concept that a therapist can deal with only one member of a family is extremely scarce. This scarcity and the desire for further knowledge may lead some to delve into this book because of the title. They will probably be disappointed. There is very little offered in the way of practical help which can benefit a parish clergyman who deals with various members of the same family.

The book, however, does raise some questions about which the pastoral counselor should be concerned such as, "How does my role affect my counseling? How does it affect how I view those who come to me for help? What do the people who come to me think of me? What effect does the help which I am giving one member of the family have on the other members?" The search for the answers to these questions led the author into her five-year study. The methods used to arrive at the conclusions are not applicable within the parish setting, but the importance of these questions is validated by the results of this study.

The conclusions of this research point up the effect of the counselor's attitude toward those whom he is trying to help, and how his method of observation is dependent upon the counselor's attitude toward himself. The importance of the family structure and the inner-relatedness of family problems upon various individuals within the family constellation are also highlighted. It is hoped that from studies of this type the Church may some day learn how to deal more effectively with families and their attitudes so that the development of emotional problems may be avoided and healthier relationships may be augmented within the structure of the Church which so heavily leans upon the family unit.

Summing up, one can say that this volume is an indication of the complexity of family relationships and the effect of this complexity within a treatment program. The method of study and the results of this particular study are of little value except to the specialized clergyman who has had an intensive background in research, psychology, and dynamics. Questions are considered within the volume, however, that should be of concern to all clergymen involved in counseling one or more members of a family. The complex answers given to these questions point to the seriousness and importance, as well as the complexities, involved in pastoral counseling.

CLARENCE L. BRUNINGA

•

Zen Buddhism and Psychoanalysis: Erich Fromm, D. T. Suzuki, and Richard De Martino; Harpers, New York, 1960. 180 pp. $4.60.

This small book is the product of a workshop on Zen Buddhism and Psychoanalysis held in Mexico in 1957. The first and longest section by D. T. Suzuki develops some of the basic Zen teaching, especially the concepts of self, the Unconscious, the Koan, and the five steps to Enlightenment. Erich Fromm, in a shorter section, outlines in lucid and stimulating fashion some of the basic tenets of psychoanalytic understanding and then makes some specific comparisons with the teachings of Zen Buddhism. In the third section, by De Martino, we have a rather abstruse dealing with

"The human situation and Zen Buddhism" centering on consciousness, subjectivity, the ego and self-awareness, among other concepts.

Zen Buddhism has recently come to exert an interest bordering on fascination on the part of outstanding psychoanalysts. These lectures clearly give us some clue as to why this is so. Starting with Dr. Suzuki, an acknowledged Zen master, but particularly emphasized and much more clearly presented by Erich Fromm, we find outlined in brief compass some of the basic existential concerns which ought to intrigue us all. The way in which Zen thinking and psychoanalytic insight are compared makes fascinating and provocative reading.

For the pastor this will be a bothersome book. It isn't easy to read. The section by De Martino is particularly difficult to follow. But the issues struggled with throughout are all too often the basic concerns we evade or deny in our daily busy round. Such a volume confronts us with our evasions and troubles us to dig deeper—and not be content with the "adjustment" pressures which at times almost suffocate us.

Fromm's section is the most stimulating of all. As far as this reviewer can remember, he has never seen in brief compass so brilliant and challenging an outline of some of the fundamental teachings of psychoanalysis. To read this section is not only to be informed about the basic concerns related to the discipline that today has most to offer deeply troubled people, but it is to be jolted out of some of our stolid complacency as religious teachers. As always, Fromm (dealing with spiritual crises: The development of the self, the nature of well-being, consciousness, repression and de-repression) offers intriguing leads to be explored by the serious thinker about interpersonal concerns. It may well be that investigating Zen insights with a psychoanalytic orientation can yet give us the most fruitful spiritual union known in our times. If so, then this little volume will have contributed a great deal to that happy occasion.

ERNEST E. BRUDER

•

Sexual Relation in Christian Thought: Derrick Sherwin Bailey; Harper & Brothers, New York, 1959. 312 pp. $4.50.

Dr. Bailey has written the first complete story of what Christian thinkers have had to say about sexual relations since the days of St. Paul. It is a thoroughly competent and authoritative treatise, adequately documented and dispassionately presented. Scholars will be grateful to Harper and Brothers for permitting such elaborate footnoting at a time when other publishers are discouraging the practice because of cost. The meticulous care with which the literature of the centuries is analyzed makes the book of major value to all branches of the Christian heritage. To be sure, the detailed analysis of sources ends with the period of the Carolines. Even though there has been little development in the thought of many churches on sex relations in the 18th and 19th centuries, the scholar misses the literature citations which are so helpful on the earlier periods.

There is an excellent summary of "The Tradition Today" and a brilliantly executed final chapter entitled "Towards a Theology of Sex."

Here Dr. Bailey comes to grips with modern Biblical scholarship and certain tendencies in Biblical theology primarily continental. At crucial points he shows how modern biological, psychological, and anthropological sciences compel a Christian reinterpretation of the Biblical perspective. He is also frankly aware of the role which modern woman is playing. He overturns all notions of androcentrism and all notions of woman's subordination by presenting a higher conception of sexual order. After reading this basic treatise, one becomes aware of how much rethinking must yet be done in Christian theology regarding the sexual relation.

WALTER G. MUELDER

•

The Protestant Ministry: Daniel Jenkins; Doubleday, New York, 1958. 194 pp. $3.25.

In this book the author has a privilege coveted by many writers and lecturers, that of revising an old text (*The Gift of the Ministry*) and presenting some new thoughts on the same theme. Growing out of a lectureship at Austin Theological Seminary, this volume has one disadvantage common to almost all compilations of lectures. It reads less easily than probably it was heard.

Early in the first lecture Jenkins identifies himself with a vigorous ecumenical spirit, but significantly declares that the ecumenical movement involves far more than interdenominational cooperation. It concerns itself with more than the "restoration of the institutional unity of Church but also with the wholeness of Christian obedience in all parts of life." If these goals are to be attained, Jenkins declares, revolutionary change must be experienced in the attitudes of the churches themselves.

The minister is a key to the problem of divisiveness in the Christian Church and is the barrier to greater strides being made in this general area, Jenkins holds. At two points at least the implication is made that a minister's concept of himself is very significant in these matters. First he cautions against the minister's feeling indifferent to his own traditions and doctrines and interpreting this for true ecumenicity. Secondly, Jenkins suggests that society has not proved a clearly relevant place for the Protestant minister's role. As a result, a reader easily concludes that the minister may feel threatened with the loss of identity and so react negatively toward ecumenicity by hiding in narrow sectarianism and separatist attitudes.

A second section is devoted to "The Inner Life of the Minister," but the distinctiveness of Jenkins' contribution to the life and thought of the minister at this time is made more adequately in the area of ecumenical thought per se.

E. AUGUSTUS VERDERY

•

Is Death the End?: Carroll E. Simcox; Seabury Press, Greenwich, Conn., 1959. 96 pp. $2.25.

The author of this small but helpful book sets forth the orthodox Christian answer to this question with special reference to Biblical sources.

It is addressed to all sorts and conditions of people instead of professional theologians. It is concerned with the New Testament concept of eternal life rather than immortality. The argument is religious rather than philosophical, and it is based upon what we know about God, and about God's will and purpose for man.

Death is the Arch Fear of all men. In the face of this fear the Creator has given us a hunger for immortality. Is this hunger all for nothing? Christians believe these intimations of immortality are vindicated and validated and enlightened by the Great Light of God Himself in Jesus Christ and His Resurrection. The Christian claims that there is a resurrection already done; it is now; it is the fruit of faith. This faith that Christ *is* alive rallied His early followers and continues to transform the believer who *feels* the resurrection within himself.

Over against the experience of eternal life which is now, stands the threat of Judgment and the possibility of alienation from God through our rejection of His rule in our lives. This is Hell, of which the fires of hatred, greed, envy, malice, and jealousy are evidence, the marks of "the worm that dieth not." This fate is not of the anger of God but of the choice of men. If, on the other hand, we choose to become at home with Christ in this life through the forgiveness of our sins, we enter the heavenly life which is centered in God Himself.

The premise of the book is supported by an extensive use of scripture, supplemented by insights of scholars and poets with special emphasis on Christ's teachings. According to the author, no strictly "new" light is thrown upon the mystery of Last Things but it is hoped that a deeper faith and "new" life may grow out of a careful study of this book. The book would be especially valuable as a discussion guide for a study group consisting of older young people, college students or adults. This should be done with special attention to the scriptural ground of the argument. Mature groups would find the insights of scholars and poets cited a stimulating area for further study.

VESPER O. WARD

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Who Is My Neighbor?: Edited by Esther Pike; Seabury Press, Greenwich, Conn., 1960. 230 pp. $3.50.

"Who is my neighbor?" is always a difficult question to answer. Our Lord's positive word does not come loud and clear to our ears but is obscured by a series of evasions, not the least of which is ignorance. If we only know our neighbors when they are members of the same church or school or club or caste, this is barrier enough; but when we have, earnestly, the desire to be friend to every man, and know not where to begin, this is a terrible and almost fatal frustration. To this need Mrs. Pike (the wife of the Bishop of California) addresses her book.

A symposium by fifteen authors is of necessity "a string of pearls" but in this case the editor has tied the knots between them with consummate skill, by her selection and arrangement, and in the quality of the contributors. While there are inevitable differences in style as in outlook,

among the introducers (for this is what each one does, to open the door to a challenging and disturbing field of human need and humane opportunity), nevertheless the reader is made aware of the common purpose and undergirding unity. And the inquirer will not fail to be informed (unless he be already extremely well acquainted with the writer's subject) of further possibility in any one of the areas, with the most "familiar" often containing the greatest surprise. For instance, this reviewer believed himself to be fully informed about Frank Lauback's attack upon illiteracy, but he discovered that there was more to know. The several chapters are penetrating approaches to such widely various humanities as the handicapped, physically, mentally, and socially; the underprivileged and the subjugated; the children and the aged; the segregated, the neglected; and the alcoholic. In every corner a Christian light could shine more brightly, if we would join a battle.

The clergyman who is frequently accused of answering the questions that are not being asked would be aided considerably by the use of this book in making available to his Christian fellow-workers adequate and relevant opportunities for their witness.

WILLIAM GODDARD

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Funeral Services: James L. Christensen; Fleming H. Revell, Westwood, New Jersey, 1959. 156 pp. $2.50.

This manual contains twenty-three complete funeral services plus two burial services. These are prepared for a wide range of individuals from old age to infancy, and from Christian saint to the "person of poor reputation." They also cover various death situations from cancer victim to suicide.

The services given here are complete in that suggestions are given in each instance as to appropriate prayers and scripture plus a suggested meditation. The author has gathered together a great deal of resource material which will be helpful to anyone who has funeral services to prepare.

The weakest phase of the book lies in its meditations. Roughly half of these are based on repression and denial, and the confusion of physical life with spiritual life. Seldom does the author recognize the fact of grief and, when he does, he quickly turns away from it. Instead of "Blessed are those who mourn for they shall be comforted," he seems to be saying "Blessed are those who do *not* mourn . . ." The genius of the Christian Faith is not in keeping men from suffering, but in helping them to make creative use of suffering.

The author of this manual has done a scholarly job of collecting resource material for use in funeral services and for this reason the book is well worth its price. It would be unfortunate, however, if a pastor should use these services as they are without bringing to his ministry a depth of understanding of the human need which the author seems to lack.

WILLIAM F. ROGERS

Psychiatric Inpatient Treatment of Children: Edited by J. Franklin Robinson, M.D.; American Psychiatric Association, Washington, 1957. 152 pp. $3.50.

This book is a report of the Conference on Inpatient Psychiatric Treatment for Children held in Washington, D.C., October 17-21, 1956, conducted jointly by the American Psychiatric Association and the American Academy of Child Psychiatry. The objective of the Conference was "to assist organizations and groups in planning new services and also offer suggestions for making existing services more effective." The book discusses in a comprehensive and detailed manner problems relating to the formation, operation, and evaluation of treatment centers for emotionally disturbed children.

The book deals more with general procedures and problems than with live case material. The approach includes a broad administrative viewpoint rather than an exclusive concern for the psychodynamics of illnesses and treatment. It includes studies of nineteen current children centers, in ten different states. Reports and surveys were as recent as 1956.

The book is of value to chaplains, seminarians, or ministers who are interested in understanding the institutional procedures for treatment of emotionally disturbed children and the various professions involved. It can also help those interested in problems of mental health in the community. It may serve as an orientation, resource, or reference for ministers interested in serving institutional residents or as aid in working with the relatives of these patients. However, only one-half page is given to discuss the child's participation in religious activities while at a treatment center.

DAVID E. GREGORY

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Fit to Be Tied: Charles E. Batten and Donald E. Mc Lean; Seabury, Greenwich, Conn., 1960. 124 pp. $1.50.

Many pastors are keenly aware that most young people do not receive wholesome, intelligent sex education, much less an adequate preparation for courtship and marriage. The knowledge of extra-marital pregnancies (some leading to marriage and others to illegal abortion) and of many failures in marriage (not all of which end in divorce) strengthens the conviction that here the church has a responsibility.

Often the clergyman who is convinced that the educational program of the church ought to contribute to the understanding of young people in this area finds himself doing either nothing or making a rather superficial effort. He does not feel capable of doing the thorough job that needs to be done. *Fit to Be Tied* offers an approach to sex education and marriage in church youth groups which helps to fulfill this lack.

Convinced that education of this kind is best carried out within the religious context the authors undertook the development of such a program based on parental cooperation, the use of professionally competent leaders, and questions uppermost in the minds of the young people. Here is prac-

tical advice regarding the approach to, and the treatment of, the subject distilled from actual experiences with a number of youth groups of varied backgrounds.

The plan outlined projects four or more sessions, each devoted to a different aspect of the subject. The suggestions are sufficiently specific and down-to-earth to give real help and impart confidence. Any clergyman or youth group advisor desiring or planning to institute sex education in the youth program will certainly profit from the experience reflected here and may well decide to follow more or less precisely the plan proposed by the authors.

CHARLES M. STYRON

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The Aggressive Child: Fritz Redl and David Wineman; The Free Press, Glencoe, Illinois, 1957. 569 pp. $7.50.

This excellent book is a combination of two previous books by the same authors: (1) *Children Who Hate,* a condensation of the authors' experience with delinquent children "whom nobody wanted" in a residential treatment setting, and (2) *Controls from Within,* an analysis of the therapeutic attempts to rehabilitate these emotionally starving specimens.

The first book is particularly valuable to all those who try to understand delinquent or predelinquent behavior. It is concerned with etiological factors, but, more importantly, with the eventual differences in the personality structure of these disturbed children, which seriously impair their capacity to be reached by either educational or present psychiatric techniques. The symptomatology is discussed in laymen's terms. The role of the overdeveloped defenses with which these children protect their impulsivity is stressed. Their resistance to treatment and to a permissive approach, and their fear of a love that they have experienced enough to be frightened of its painful repetition, are analyzed in clear concepts.

The second book delineates the authors' attempts to construct a new therapeutic approach to these children in order to create "controls from within." The authors' frustration and the limitations of our present approaches are clearly brought out.

These books are valuable adjuncts to all of us who are trying to understand the cultural upheaval we are witnessing in today's adolescents. They delineate the personality and the symptoms of delinquents in succinct, easily understood terminology. They clearly point out the inadequacy of present therapeutic tools in meeting the delinquency problem. The common-sense techniques which proved most valuable in dealing with these children are within the grasp of all disciplines interested in improving humanity. This analysis of these simpler techniques and an evaluation of their usefulness might be of real interest to clergymen.

T. BERRY BRAZELTON, M.D.

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Adolescence and Discipline: Rudolf M. Wittenberg; Association Press, New York, 1959. 318 pp. $4.95.

The author conceives of discipline as a basic concept of growth. The

word has two meanings—learning and punishing. He accepts the former and relates it to each individual's struggle in learning to change from an unrestrained expression of instinctual drives to an integrated self. Since the achieving of discipline is a dynamic process, the search for it is gradual and continuous and may be put to difficult test in different periods of development or different life-situations. Adolescence is portrayed as a phase of life when the earlier balance or discipline achieved by the personality is threatened. Outer pressures increase and early drives reassert themselves. The author explains both the normal disturbances and the major deviations of adolescent behavior. He speaks of the meaning of group identity for this age group, and their problem of finding a place in the larger social context with its confusing value systems.

Against a thorough presentation of the search for discipline on the part of youth, many of the common techniques of getting discipline employed by parents and adult leaders are described and analyzed. In general they are found lacking in that they tend to oversimplify the adolescent crisis. The author's use of the word discipline in the sense of a dynamic process of growth stands in contrast to its common usage as an emergency measure or a punitive device. Considerable concern is shown throughout for all adults who live and work with young people. The book is written for them. Everyday language and experiences are utilized in pointing up how the adult can help support the ego of the adolescent; when and how to seek outside help; and the use of various group situations as an aid in promoting self-discipline.

This book has depth and clarity. Clergymen will find it to be a highly readable, comprehensive treatment of the subject, and a work that may be recommended to inquiring adults.

CARL E. EHRHART

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The Pastoral Calling: Paul Rowntree Clifford; Cary Kingsgate Press, London, England, 1959. 162 pp. 10s. 6d.

The author is a Baptist minister who served as a London pastor for fifteen years and was then called to lecture in Pastoral Theology at McMaster University, Hamilton, Ontario. As one might expect from an English author, the book begins with a succinct summary of the meaning of the ministry as understood in the "free church" traditions since the Reformation. This treatment is clear and helpful and not common to our usual American books having to do with the pastoral ministry.

The last half of the book is devoted to an unusually good summary of the best of the American literature on the subject of pastoral care. However, the author's own experience and the freshness of seeing familiar material through the eyes of an Englishman combine to make this book very worthwhile. He has written for the English parson, but this reviewer believes that many American clergy might "hear" this man in a way they have failed to hear some of their own fellows.

DON C. SHAW

New Patterns for Christian Action: Samuel J. Wylie; Seabury Press, Greenwich, Conn., 1959. 96 pp.

These seven brief essays survey with vivid and informative detail some of the emergents in the creative efforts of Christians both here and abroad to present the Christian message and the work of the Church more effectively in a pagan society. Described are evidences of deepening understanding between Catholic and Protestant leaders in Europe, adventuresome efforts to move the Church into places where people work and live, increased interest in religious communities, and the training of an enlightened and active laity. Throughout runs the theme of new life within the Christian Church and an increasing awareness of the oneness of the life in Christ despite differences in doctrinal positions and emphases. The book could well serve as an orienting text for a parish study group.

INA MAY GREER

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The Changing Years: Madeline Gray; Doubleday, Garden City, New York, 1958. 288 pp. $3.95.

Written by a woman who had met the menopause in one of its more troublesome forms, and who spent four years in intensive research trying to find out what had happened to her and what to do about it, this book represents her desire to share her knowledge with other women. The central theme is that the menopause is but another change in glandular interaction, one of a series which has been going on throughout a woman's life, and that after this one, too, the body will re-establish a state of integration and homeostasis. The subtitle, "What to Do about the Menopause," adumbrates the mode of approach. This is essentially a self-help book written with verve, frankness, and careful attention to the many fears and misconceptions and problems women face at this time. Facts are presented clearly, difficult questions are approached fearlessly, the tone is optimistic, and the manner of presentation is that of a question-and-answer period in a small group whose members are at ease with each other and free to talk without hiding behind veils.

INA MAY GREER

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Horizons of Christian Community: Paul S. Minear; Bethany Press, St. Louis, Missouri, 1959. 127 pp. $2.75.

Few men have been more active in the ecumenical movement over the past decade than Paul Minear. He has applied his wealth of New Testament learning to the problems and tasks of ecumenical Christianity, and in this book (consisting in the main of the Hoover Lectures on Christian Unity given at the University of Chicago) he considers the basic question of the nature of Christian community in the light of New Testament teaching.

But this is not an inquiry about forms of ministry or criteria for membership. The author seeks to lift our eyes toward the horizon so that we may see the ultimate of reality of the Church as it exists in God's design.

He emphasizes the mystery and the glory of the Church; he sees the Church as set at the frontier of God's warfare; he examines the Church as the New Jerusalem, the city where God dwells; he seeks to unfold the time-dimension of the Church's life. The approach is original, sometimes baffling, always close to the Biblical records, constantly trying to penetrate to the ways in which the Biblical writers thought and imagined. There is a particularly valuable discussion of typology and the references to mythology are suggestive.

Yet at the close this reviewer finds it difficult to sum up the message of the book—what we ought to be striving for, what "image" of the Church is specially significant for our own time. Perhaps this is not the author's purpose. His aim, he tells us, is "to sketch the intangible diameters of the everyday life of God's people," and it is on these that the reader must set his sights.

FREDRICK W. DILLISTONE

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Counseling in Catholic Life and Education: Charles A. Curran; Macmillan Company, New York, 1952. 462 pp. $4.50.

In childhood, emotions are the principal dynamic satisfaction of the personality. At adulthood, there should be a shift-over in the personality to the rational as the primary satisfaction. The total personality with its higher than emotional level—the intellect and the will—becomes more operative at adulthood, and the personality should move from infantile consolation and security to adult reality centeredness to existential meaning. Ideally, in this shift, the emotions are cathected to this higher personality functioning.

Most personality development however is not ideal. More often, conflict between the emotional and the rational is established. When this happens choice, decision-making, is necessary and becomes the central force of personality. Divine Grace, ethical principles, virtues, function as aids for the choice of the rational. This is the Thomistic concept of personality.

A new phenomenon in personality growth and development has been discovered by psychology. This is referred to as repression and is the unconscious denial of the emotions. Psychology has observed that the personality becomes preoccupied with these repressed emotions, structures behavior to maintain psychic equilibrium, observes how all this becomes highly competitive to other areas of the personality, hence sees repression as no part of mental health.

This book of Father Curran's is a pioneer effort to fit these recent findings of psychology into the Thomistic concept of personality, that man is a rational being. He says in his introduction, "Counseling is therefore a definite relationship where, through the Counselor's sensitive understanding and skillful responses, a person objectively surveys the past and present factors which enter into his personal confusions and conflicts and, at the same time, reorganizes his emotional reactions so that he chooses better ways to reach his reasonable goals, and has sufficient confidence, courage, and moderation to act on these choices."

The book has a value for the clergyman and for the psychotherapist. Its value for the clergyman is in the promise that repressed emotions must be brought into awareness. In an immature person, religious teachings can be used to reinforce repression. We frequently see the reason and the will compulsively functioning in a religious framework thus serving as a part of the defensive system for the denial of emotions. Father Curran points out the responsibility of reason to awareness of the emotions, seeing the corrective experience in counseling largely in terms of this matter of awareness. The book also has a value for the psychotherapist. Repression is seen as a conflict between libido and superego, hence the goal of therapy is to free up libido; to get the emotions into harmony with the environment. Father Curran sees ego as the more important part of the therapeutic process, hence sets the goal of therapy to be the capacity to put the emotions into harmony first with one's self, rationally, then into harmony with the emotional environment. He sees this done largely in terms of choice and sees the carrying-out of choice as virtue.

WILLIAM P. SULLIVAN

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How and What the Church Teaches: William Sydnor; Longmans, Green, New York, 1960. 177 pp. $4.00.

This book has been long overdue. It will prove to be a valuable resource for any clergyman who is responsible for the conduct of worship and preaching. Composed of two sections, the first part contains four splendid essays on teaching through worship, and Part II (the major section) is made up of brief summaries of the Biblical selections which are appointed for the Sundays and Holy Days of the Christian Year. Although the lectionary followed is from the Book of Common Prayer and is prepared by and for the Protestant Episcopal Church, this in no way limits the use and value of an excellent book. Both the author and the publishers are to be congratulated for providing a valuable reference.

ROLLIN J. FAIRBANKS

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Introduction to Christianity: Paul Hessert; Prentice-Hall, Englewood Cliffs, N. J., 1959. 370 pp. $6.65. Text ed., $5.00.

Disguised in a surprisingly agreeable format, this is a barely reworked set of lectures, reading assignments, and exam questions for an apparently required freshman course at a small church-sponsored college. Able to take absolutely nothing for granted, the author starts with "What Is Religion?" and then explains why it is useful to study it academically—in essence, it broadens one. He deals in elementary fashion with the nature of revelation, scripture, faith, God and man, God and the world, the Church and Christian hope, with the aim of showing that Christian doctrine is an outgrowth of the Christian life. Hessert's presentation, albeit well written and tidy, is so geared to the level of his original audience as to be in itself an interesting sociological document but of little further use. This reviewer found it hard to read beyond the point where, in the definitions of Christianity, she learned (after three pages) that "certainly one cannot

escape the figure of Jesus, himself. From an ecclesiastical standpoint, there is no question of his importance . . ."

ANN ORLOV

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The Church as Employer, Money Raiser, and Investor: F. Ernest Johnson and J. Emory Ackerman; Harper and Brothers, New York, 1960. 179 pp. $4.00.

Most of us believe that the Church has a duty in the light of Christian convictions to try to inspire ethical standards in the economic life of society. The premise of this book is that the Church cannot do this with much grace or effectiveness until she willingly and honestly examines her own economic practices in the light of her ethical pronouncements.

The authors proceed to examine such factors as salary scales for ministers and lay employees, personnel policies, how financial support is secured, and investment policies, in nine major denominations. While recognizing that there are varying opinions on specific questions and that issues are seldom simple choices between good and evil, these men nevertheless present material that will be a startling revelation especially to the clergy, and it should inspire us to "set our own house in order!"

DONALD J. CAMPBELL

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The Wonder of Prayer: Shelton Hale Bishop; Seabury Press, Greenwich, Conn., 1959. 95 pp. $2.25.

Out of his long and rich experience in the parish ministry the recently retired rector of St. Philip's, Harlem, has written a fresh and stimulating study of prayer. The traditional questions of the basis and expression of prayer, its development through failure and struggle, its answers and results, are given a practical and meaningful treatment through generous use of illustrations and stories. Theory is subordinated to fact, and the author never claims more than he knows for himself. The reader feels that here is a thoroughly honest and genuine presentation. Especially helpful is the setting forth of prayer as a constant battle against the worldly in ourselves. Although the possibility of repeated failure is frankly recognized, the effect is to encourage perseverance because growth in the life of prayer is related directly to our common human experiences.

HENRY M. SHIRES

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God in Us: Miles Lowell Yates; Seabury Press, Greenwich, Conn., 1959. 206 pp. $4.25.

This is not a book to be read at one sitting. It consists of lectures and meditations on the life of Christian Devotion "in the light of the records of what great souls have been like and what they have disclosed about our relation with God." Dr. Yates was a greatly loved pastor and teacher of the Episcopal Church, and two of his friends at the General Theological Seminary have edited this book. The result is an unusually valuable manual

of devotion, down-to-earth, wide in its embrace, pointing us all the time to God in whom is our joy and peace.

FREDRICK W. DILLISTONE

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God's Image and Man's Imagination: Erdman Harris; Scribner's, New York, 1959. 236 pp. $3.50.

We have recently been reminded in the popular press of the important place of the "image" in public relations. The image of a politician, of a party, of a people can be so established and embellished that it influences reactions and decisions in the lives of ordinary citizens. How much more important then is the image of God which fills men's minds and influences their actions. Dr. Harris has sketched varying God-images which are being popularized today: the God of the Theist, of the Guided, of Cults and Sects, of Hymn and Song, etc. He writes on a popular level with recourse to many illustrations and with final appeal to the God of the Bible revealed in the Son Who is the image of the invisible God.

FREDRICK W. DILLISTONE

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Psychoanalysis, Scientific Method and Philosophy: Edited by Sidney Hook; New York University Press, New York, 1959. 370 pp. $5.00.

This is primarily a book for academic specialists. It is the record of a vigorous discussion between philosophers and psychoanalysts, held at New York in 1958. Papers were read by distinguished teachers in the fields of philosophy, sociology, and psychology, and thereafter notable contributions were made in the discussion. The chief impression left on the outsider is that each of the disciplines represented is very much in a state of flux and vulnerable to criticisms leveled against it by the other two. Certainly the problems of the self and of society at large have not yet found agreed solutions among the social scientists.

FREDRICK W. DILLISTONE

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Before You Marry: Sylvanus M. Duvall; Association Press, New York, 1959. 252 pp. $3.50.

In this revised edition the author is now able to share certain recent findings from the behavioral sciences which were not available in 1949 when the first edition appeared. The form and purpose of the book remain the same: relevant questions for young people are offered, and a realistic presentation of marriage is given so that some preparation may be made. The style continues to be simple and direct. Those responsible for directing youth groups will find this book to be a valuable resource.

PAUL R. SWANSON

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Two Together: Robert C. Dodds; Crowell, New York, 1959. 143 pp. $2.50.

Filled with practical, down-to-earth, pre-marital advice, this short, somewhat unevenly written, religiously oriented book couches in simple language many common-sense insights, observations, and suggestions about

the marriage relationship with which every young man and woman ought to be familiar before, or on entering, marriage. Put in the hands of young people facing marriage, its brevity and simplicity promises to stimulate even those unaccustomed to serious reading to fruitful interest.

CHARLES M. STYRON

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Heroic Sanctity and Insanity: Thomas Verner Moore, M.D., Carthusian; Grune and Stratton, New York, 1959. 243 pp. $5.00.

The author is both a psychiatrist and a Roman Catholic priest. The subtitle of his book suggests the broad area he attempts to explore: "an Introduction to the Spiritual Life and Mental Hygiene." His presentation also includes an evaluation of the life of St. Theresa of Lisieux, among numerous other subjects. Perhaps his concluding sentence best reveals his underlying purpose: "But he who rises from the virtues to the beatitudes can live on in charity with God and man in trials where neither philosophy nor psychiatry can be of any help." "Any" is his word.

HENRY H. WEISBAUER

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Christians Alive: Byron Green; Charles Scribner's Sons, New York, 1959. 125 pp. $2.95.

The author states that the purpose of the book is ". . . to seek to outline what it means to be a Christian in the world of today." The style is refreshing as the well-known Anglican evangelist writes of his own experiences and observations, indicating the timelessness and pertinence of the Gospel for Christian living. He points out the importance of the individual's devotional life as well as an active relationship with the Church because it affects all areas of one's life and relationships.

This book has value for the minister in that it will challenge him to take inventory of his own spiritual relationship with God in Christ, which often suffers because of professional busyness.

HAROLD R. BEEDE

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The Limit of Love: James L. Summers; Westminster, Philadelphia, Penna., 1959. 189 pp. $2.95.

The author of this work is an accomplished craftsman of his trade. *The Limit of Love* marks the writer's eleventh book which has been published by Westminster Press. James L. Summers is a literary specialist, focusing on teen-age problems and concerns as his special field of interest. The present offering is no exception with its excellent portrayal of older adolescents facing the many and varied issues of love and possible marriage. The book is filled with many valid clinical insights, and its style is crisp, concise, and contemporary. The pastor would enjoy the book, but it is more the type which parents would give the older teen-ager as a birthday present, or the parish church might think of when ordering books for its library.

M. DAVID RIGGS

The Humanity of Words: Bess Sondel; World Book, New York, 1958. 245 pp. $4.00.

This presentation is designed as a primer of semantics. As such it summarizes, interprets, and illuminates through the use of vivid example the works of Ogden, Karzybski, and Morris, and it presents a careful outline and application of the field theory of communication. The techniques of reading, writing, speaking, listening outlined and illustrated are of potential use to all who seek to communicate and to attain goals through the use of words.

INA MAY GREER

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NEWS AND COMMENTS

A Correction. In the editorial in our Spring issue it was stated that Dr. Viktor Frankl "plans to teach at Harvard Divinity School in the summer of 1961." Harvard Divinity School does not offer a summer course. Dr. Frankl will teach at Harvard University during the Summer Session, June 26 to August 18. See item below.

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Dr. Viktor E. Frankl, Professor of Psychiatry at the University of Vienna and Head of the Neurological Department of the Vienna Poliklinik, will teach at Harvard University during the Summer Session, June 26 to August 18, 1961. He will offer Course S182, The Abnormal Personality, 9:00-10:00 A.M., Monday through Friday, and a Seminar, Existence and Values: Foundations of Logotherapy, 2:00-4:00 P.M., Tuesdays and Thursdays.

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Mental Health Week was observed at Saint Elizabeths Hospital April 30-May 7. The objectives were threefold: to evaluate progress in the treatment and care of the mentally ill, to point out needs for increased recruitment in training for careers in mental health, and to explore Saint Elizabeths' role toward meeting national training and research needs. The keynote address was given by Abraham Ribicoff, Secretary of the Department of Health, Education, and Welfare.

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It is of interest to note that Saint Elizabeths Hospital chaplains preached in a total of sixteen services in eleven churches or cathedrals and reached 5,493 people on Mental Health Sunday, April 30. In addition Rabbi Chaim Williamowsky addressed 350 people at Ner Israel Theological Seminary in Baltimore on Wednesday, April 26. Thus a total of 5,843 people in twelve places heard the chaplains on some aspect of their concern about religion and mental illness. Also the Protestant patient choir from Saint Elizabeths visited and sang for the Congress Heights Methodist Church, whose choir in turn visited Saint Elizabeths and sang for the 10:15 Service. The Rev. Raymond L. Roderick and Chaplain Edward F. Dobihal, Jr., Director of Protestant Clinical Pastoral Training at Saint Elizabeths, exchanged pulpits for that service. It may well be that this exchange of choirs and preachers is the first such exchange to be arranged between a mental hospital and the community it serves.

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The Tenth Annual Summer Seminar on Pastoral Care was held in New York City June 4-9. The theme of the Seminar was "Love, Sin and Punishment in Modern Religious Practice."

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The 15th Annual Summer Laboratory in Human Relations Training will be held at Gould Academy, Bethel, Maine, the first session July 2-14 (consultation program, July 16-21) and the second session July 23-August 4 (consultation program, August 6-11). Persons involved in problems of working with people in a training, consultative, leadership, or administrative capacity are eligible to attend. The Laboratory is sponsored by the National Training Laboratories of the Division of Adult Education Service, National

Education Association, 1201 16th Street, N. W., Washington 6, D. C.

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The Group for the Advancement of Psychiatry has issued its Report No. 48, "Psychiatry and Religion: Some Steps toward Mutual Understanding and Usefulness," formulated by the Committee on Psychiatry and Religion, Group for the Advancement of Psychiatry.

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Announcement has been made by Dr. Winfred Overholser, Superintendent, Saint Elizabeths Hospital, Washington, D.C., that four well-qualified Protestant clergymen have been granted a Federal Government stipend in the amount of $2800 for an internship year of clinical pastoral training beginning in September 1961 at the hospital. They are the Rev. Stanley C. Altrock, Evangelical and Reformed, Assistant Pastor, First Evangelical Church, Houston, Texas; the Rev. William K. Crawford, Baptist, Pastor Siloam Baptist Church, York, Alabama; the Rev. Dr. Sterling J. Edwards, Jr., Presbyterian, Pastor, First Presbyterian Church, Augusta, Georgia; and the Rev. Kent D. Smith, Presbyterian, working on Ph.D. at University of Chicago.

The Superintendent also announces the promotion of four students who are presently completing their internship year of training to chaplain resident on government stipend. They are the Rev. Robert E. Buxbaum, Presbyterian; the Rev. Wesley E. Crowle, Anglican Church of Canada; the Rev. Leslie W. Hahn, Anglican from Australia, and the Rev. Frederick Shilling, United Lutheran. These men will continue for the second full year of chaplain supervisory training.

For several years Saint Elizabeths Hospital has offered two years of clinical pastoral training to selected graduates of approved theological seminaries. A third year of residency training, whereby selected students will receive training in research methods in the clinical field and undertake creative projects related to clinical pastoral training, has been recommended and accepted by the administration of the hospital. This is the first time in the history of the clinical pastoral training movement that any institution has offered three years of full-time advanced training to qualified ministers. The Rev. John A. Bone, Church of Scotland (Presbyterian), Edinburgh, Scotland, at present completing his residency training as a Howard Chandler Robbins Fellow, has been recommended for appointment to this third full year of clinical pastoral training on a government stipend.

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Erich Lindemann, M.D., noted authority on the grief process, will be at the New Jersey Neuro-Psychiatric Institute, Princeton, on September 13, 1961. Dr. Lindemann will speak on "Stress Involved in the Grief Process." Other noted speakers will also treat the subject of stress at this Ninth Annual Institute Day.

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The Rev. Ernest E. Bruder, Director of Protestant Chaplain Activities at Saint Elizabeths Hospital, Washington, D. C., and Editor-in-Chief of this *Journal,* was elected President-Elect of The Association of Mental Hospital Chaplains at the 14th Annual Convention of this Association held in Chicago, Illinois, May 8-12.